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The Gift
of
Henry Barrett Learned
to
Stanford University

MEMOIR

OF

WILLIAM ELLERY CHANNING.

VOLUME I.

W. E. Channing

Engraved by J. Cheney from a portrait by Washington Allston, painted in 1811.

1640.

Entered according to Act of Congress, in the year 1848, by
WILLIAM HENRY CHANNING,
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429372

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PREFACE.

THIS work is an autobiography, in so far as the materials at my command have enabled me to give it that character, and consists of extracts from private papers, sermons, and letters, with such remarks only interwoven as seemed needed for purposes of illustration. Its plan is very simple. After a somewhat full and minute notice of Dr. Channing's early years, which will be found to present many interesting facts, and which no one hereafter could so well supply, I have proceeded to arrange the selections from his manuscripts according to the twofold order of Subject and of Time. This method was chosen as the one best fitted to convey an adequate impression of the steadiness with which he held all objects of thought before his mind, until his views became consistent and complete, and the growth of his opinions is in this way made clear, as well as the result of his progress. A thorough reader will consider any loss of vivacity in the narrative more than compensated for by the knowledge thus

gained of the mental and moral processes of an earnest seeker after truth and right. The chapters which are especially devoted to tracing this spiritual development, however, are so separated from the more general biographical parts, that any one who is inclined can pass them by. In giving such ample quotations from Dr. Channing's early writings I possibly have erred ; but this was the only use that could be made of them under the directions which he left, and in addition to the wish to aid others in forming a correct judgment of his life, I have been governed by the perhaps partial feeling, that the passages here printed were too good to be lost.

Courtesy seems to demand some explanation of the delay which has attended this publication ; for I would not willingly appear to slight the just claims of Dr. Channing's friends in this country or Great Britain, and impatient hints from many quarters have reminded me that the public feel, surely with good reason, that they have a right to a nearer acquaintance with a man who has been a spiritual father to so many. When the duty of preparing this memoir fell upon me, — because no other person who knew my uncle so well could or would undertake it, — I at once saw that some years must be allowed to pass before attempting to speak of one with whom I had lived in such intimate relations. A certain measure of independence is requisite for a biographer, and the atmosphere of his spirit and

genius had so surrounded me from boyhood, that I could not at once disengage myself from their charm. In the next place, urgent duties amidst religious and social movements, from which *he* would never have permitted me, on his account, to stand aloof, made such drafts upon time and power as to prevent the necessary concentration. And, finally, when a period of quiet seemed at last to be secured, prolonged and repeated illness came in to hinder the completion of my task.

Truth compels me to add, however, that dissatisfaction with my own work, and consequent efforts to remodel it, have been a chief source of apparent tardiness. It was my first design to present a finished portrait of William Ellery Channing, regarded as a man, a minister of religion, a philosopher, a reformer, and a statesman, — to point out his place among the leading persons of the age, — and, by exhibiting his relations to various parties, to sketch his Life and Times. Extensive preparations were made accordingly. But experiment at length satisfied me that it was far more difficult than I had supposed to shun the dishonesty of making my honored relative the exponent of my prejudices, without sinking into a tone of non-committal yet more at variance with his character and with the truth. I have therefore preferred silence to partiality or tameness, have limited myself to brief hints and descriptions, have stated for his such opinions only as there could be no risk of my misapprehending or misrepresenting, and, in a word, have left him to be his own interpreter.

Such as it is, this Memoir is now offered to the world. It will be found rich in documents illustrative of Dr. Channing's inner and outward life; and this constitutes the essential value of a biography. I claim only to have been a conscientious editor. The sense of responsibility to many friends has made it wholly impossible to speak with the hearty unreserve with which it would have been pleasing to communicate one's individual impressions of such a man; and in contrast with the ideal of what this work should be, the fragmentary notices here given seem meagre and dull indeed. I trust, however, that through all obscurations the bright original still shines forth.

A selection from Dr. Channing's Sermons, sufficiently large to form a volume of the same size with the edition of his works, is ready for the press. It has been proposed, also, to print a volume of fragments. But whether any of his remains will be published must depend very much upon the expressed wishes of those who are familiar with his writings.

W. H. C.

NOTE.

For reasons above stated, the editor of these papers has cancelled a sketch of the rise and progress of the "Unitarian Controversy," with which subject the first volume of this Memoir will be found to close. He had therein traced the three tendencies alluded to on pages 342, 343, from the middle of the last

century down to the present time, taking Edwards and the Revivalists as an illustration of Spiritualism, — Chauncy and the Reformers as an illustration of Philanthropy, — Mayhew and the Rationalists as an illustration of Free Inquiry. It was his wish to show that these movements — the partisans of which have so seldom done each other justice — were really auxiliary in introducing the higher era of religious life to which all denominations are now welcomed. A prominent place of honor was awarded to the fathers of Liberal Christianity in New England, and chief among these to James Freeman, William Bentley, Aaron Bancroft, Nathaniel Thayer, and Henry Ware, Sen. The powerful influence exerted by the Anthology Club in awakening freedom of thought and a love of sound scholarship was also distinctly shown. And, finally, the rightful position was assigned to the General Repository, — as the advance-guard of Unitarianism proper.

In this sketch, the editor did not hesitate to express his own conviction that the "Liberal Christians" committed an error, alike in principle and in policy, in allowing themselves to be driven into the attitude of a sect. Even down to 1820, this band of brethren, differing in *opinion*, but united in *spirit* and in *action*, sometimes called themselves CATHOLIC Christians. The name was a grand one, and if they had adopted it and been indeed governed by it, there can be but little doubt that Theological Science would have been farther advanced among us than it now is. For what one of the great questions at issue among believers has been scientifically solved by the controversies of the last half-century? And how can they be thus solved, until, by a universal reception of the Life of Love, we are brought into nearer communion with God, and are enabled by experience to know more of the Divine End in the destiny of Man upon Earth?

But the chief desire of the editor in this note is to call the attention of his brethren of various denominations to the urgent need which there is of at once collecting the materials for an Ecclesiastical History of New England and the United States. The stock of books, pamphlets, tracts, &c., as yet gathered in any of our large libraries is very imperfect, and quite valuable matter is rapidly disappearing, never to be replaced. For instance, correspondence has been destroyed, in cases where the void thus

left cannot be supplied. He respectfully suggests, his aged friends especially, alike among clergy and lait cases to examine, sift, and select such letters, manus pamphlets, as may be in their possession, tending to illu progress of thought and of spiritual life in this country. I further suggest that the libraries of the Theological Sc various denominations would be a suitable place for depos registering such materials. For every thing there is a a time; and some one may presently appear, who in a tr olic and humane, as well as philosophic spirit, will feel to show the relation of our fathers' worship, opinions, to the popular character and intelligence, to the manners tions, and forms of society in our nation.

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MEMOIR.

PART FIRST.

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CHAPTER I.

PARENTAGE AND BIRTH.

1780.

THE island of Rhode Island, a brief sketch of whose scenery seems the befitting introduction to the memoir of a man formed so much under its influence, and who, late in life and on a sacred occasion, said,—"Amidst these scenes allow me to thank God that this beautiful island was the place of my birth,"* —lies at the southeastern extremity of the State of Rhode Island. On the north, east, and west, it is surrounded by Narragansett bay, while its southern point is open to the sea. To a spectator upon the main-land or in a boat, it presents an image of singular serenity, with its gently graded surface sloping downward on every side from the central ridge, — its fresh green pastures and meadows dotted with high conical haystacks, — its harvest fields and orchard plots marked off by regular stone walls,—its farm houses, weather-stained or white,

* Works, Vol. IV., p. 337. Discourse at the Dedication of the Unitarian Congregational Church, Newport, 1836.

with gardens and enclosures, scattered at intervals, — and its windmills waving their long arms upon the upper grounds. Its length is about fifteen miles, and a drive along the summit offers a succession of loveliest panoramas, from Quaker hill on the north, where the Narragansett bay is seen spreading out its silvery sheet, sprinkled with islets and stretching far inland, to Miantonomoh hill at the south, which overlooks the spires and shipping of Newport, — and ocean spreading far beyond, with sails and gleams of sunshine or fog-banks on the horizon. The breadth of the prospects, the wide tracts of water, the ever-varying cloud-scenery and softness of the atmosphere, the reflected lights from bays and ocean, the looming up and vanishing of distant headlands, the shutting in and opening of curtains of mist, and the verdure kept bright by continual dampness, refresh the landscape with charms which every hour and season change. Along the shores are several glens, overhung with groves, where streams wear away the soil and leave the naked rocks, and at whose mouths are pebbly margins, strewn with shells and seaweed, offering pleasant walks and views across the water to the neighbouring coasts. At the south juts out a neck, upon whose crags and ledges the surf breaks, in calm weather even, with a glory of foam and spray, and in storms with awful magnificence. While further to the east extend beaches of three miles or more in length, lying broadly open to the Atlantic, where the green waves curl and dash with every tide, and across whose shelving sands, after a southern gale, the long rolling billows sweep with a roar that may be heard for many miles.

Newport, the chief town on the island, was, before the Revolution, quite a prosperous commercial capital, and after the war became the seat of government of the State

of Rhode Island. It was, as it now is, a place of frequent resort for strangers, especially from the South, who came to pass there the summer months, attracted by the delightful climate, the ocean and rural scenery, the pleasures of sea-bathing, and the liberal, even luxurious, hospitality of the citizens. The presence of French and English officers during the revolutionary struggle gave new stimulants to the social tendencies of the inhabitants, and polished the already somewhat stately courtesy of their manners. Wealthy merchants, professional men established for eminence of talent in the then most important town of Rhode Island, successful sea-captains retired from service, and residents drawn thither by motives of health and enjoyment, formed a society not wanting in refinement, fond of pleasantry, and very cordial. A more than usual proportion of eccentric characters, also, gave, by quaint talk and extravagant ways, a dash of originality to the otherwise somewhat dull proprieties of the place. It is remembered, too, that, owing partly to the effect of French liberalism, partly to the license of speech so common among sea-faring men, profanity, at that period indeed a general vice, was in most classes habitual; and that, from the influence of the West India trade, as well as from the custom of the time, intemperance abounded. On the other hand, exact attention was paid to sacred seasons and observances, somewhat of the old Puritanic sternness was inculcated as evidence of a godly spirit, and the prevalent tone of preaching was serious, perhaps even gloomy. The principles of free thought and speech, however, transmitted by the magnanimous and wise Roger Williams through the whole state of which he was founder, as well as by Mrs. Anne Hutchinson and Gov. Coddington, who with their friends first settled the island, and by Samuel Gorton and his fol-

lowers, — the liberal temper everywhere engendered by the war for independence, — and the discussions awakened by the skepticism of the age, were hostile to bigotry in theological opinions, or to irksome restraints on conduct. If, finally, it is considered that the town was alive with the bustle of successful enterprise not then diverted into other channels, and that its citizens were warmly interested in the political controversies of the time, a sufficiently accurate notion may be formed of the moral atmosphere of Newport.

It was here, that, on the 7th of April, 1780, WILLIAM ELLERY CHANNING, the third child of WILLIAM CHANNING and LUCY ELLERY, was born.

His grandparents, upon the father's and the mother's side alike, were persons of more than common energy, both in character and intelligence.

William Ellery, his mother's father, was a man of singular heartiness, honesty, good sense, and simplicity. "Graduated at Harvard College in 1747, he entered upon business as a merchant in his native town, Newport, which then offered every encouragement to an enterprising man, and was full of attractions to one of his social temper. He married, early in life, Ann, the daughter of Judge Remington, of Cambridge, Massachusetts, an excellent woman, prudent, affable, and hospitable, ever watchful over her children, and careful that her husband should find no place so agreeable to him as his home." *

An anecdote of their married life pleasantly shows the character of each, and the quality of their affection.

* Life of William Ellery. By Edward Tyrrel Channing. Sparks's American Biography, Vol. VI., 1st Series.

"It was Mr. Ellery's custom to spend his evenings with a party of young friends at some place of convivial resort; and it is enough to say of their amusements, that they were any thing but intellectual, and just suited to make one's home the last place he would look to for his pleasures, and of course the very place where duty itself must soon become irksome. It was an essential part of domestic economy at that time for the matron to write upon the margin or blank leaves of her almanac any of the memorable occurrences in the daily experience of the household. One day, his wife had recorded as its most precious event, and with expressions of tenderness and gratitude, that her husband had passed the evening with her and her children. This, not many days after, fell under his eye, but he said not a word. If there was any upbraiding, it was all from his own heart. The same evening he returned to his usual haunt, and at once announced to his friends that he had come to take his parting cup with them, and that hereafter he should seek his evening pleasures at home. Some disbelieved, others scoffed; could this be true of a man of his gayety and spirit? But their surprise and boisterous ridicule he was prepared for, and true to his purpose and word he left them, and was ever after a thoroughly domestic man; and such was the effect of his resolution upon them, that in no long time the party was broken up and succeeded by pleasant meetings in each other's families.

"He often told this little incident as if it had deeply moved him. He had connected it indissolubly with a beloved wife, too early lost; and when he spoke of it, there was a tremulousness upon his lips, and a placidness of expression, which denoted his never-ceasing gratitude and love. Fifty years after her death, he says of her,—'You read, in the grave-yard in Cambridge, the epitaph of your grandmother, a woman dear to me and to all who were acquainted with her. Alas! I was too early deprived of her society.' She died in Cam-

bridge, September 7, 1764, at the age of thirty-nine, and her husband returned to his home and children a sorely stricken and bowed down man."

The following letter presents a spirited, though certainly not a flattered, sketch of Mr. Ellery, and of his life, from his own pen.

"*Newport, January*, 1796.

"If the year before I graduated I had determined upon law, or physic, especially the latter, I am persuaded that I should have led a more profitable and useful life than I have done; and I had a fine opportunity for either study. I could have studied the law under Judge Trowbridge, with whom I sometime boarded, or, if I had chosen the study of physic, my father would have placed me with a physician; but no one advised me, and I made no choice. I entered into small commerce without a spirit of enterprise or skill in trade; that would not do; I had married a wife, and could not submit to be an understrapper to a physician. I became a clerk of a court; there I copied writs and declarations, gained some knowledge of practice, and stood forth a dabbler, when, if I had, at the time I quitted college, gone into Mr. Trowbridge's office, I might have been a regular, well-instructed attorney, or, if I had studied physic, I might have been a skilful practitioner. I have been a clerk of a court, a quack lawyer, a member of congress, one of the lords of the admiralty, a judge, a loan officer, and finally a collector of the customs, and thus, not without many difficulties, but as honestly, thank God, as most men, I have got almost through the journey of a varied and sometimes anxious life."

"Mr. Ellery, though urging the young to keep to a single business, to love it, and find distinction in it, and though inclined in his own habits to steady, systematic application, was obliged to give up merchandise in the time of embarrassing revenue acts and non-importation agreements, when there

was little or nothing for him to do but to join heart and hand, as he did, with the 'Sons of Liberty,' and in 1770 began the practice of the law. He was, as he says in a letter, a 'staunch friend to political liberty, and that liberty with which the Gospel has made us free.' And his sense of the worth of freedom could be the more relied on, as it did not spring from eager sympathy with the sudden excitements of the day, but from principles which his experience and reflection had prudently developed and confirmed. It was a deep-seated passion and a moral preference. To forward political liberty was, in his view, to follow every individual to his own heart and home with a blessing. According to his own strong language, he placed his obligations to uphold liberty as high as those which bound him to his wife and children. He had thus far held no political or judicial office; but he was known to the people for his firmness, judgment, and devotion to the public cause; had shown himself a public-hearted man in the first struggles against encroachments upon the rights of the colonies; had been upon important committees, whose business was to procure the repeal of oppressive revenue acts; was acquainted with the active spirits who were preparing themselves and the people for a separation from the mother country; and had inspired a general confidence in his fitness for a high civil trust, let the aspect of affairs be ever so perplexing. Thus approved, he was chosen as delegate of Rhode Island in the memorable Congress of 1776, and with his venerable colleague, Stephen Hopkins, set his name to the Declaration of Independence.

"Mr. Ellery was in Congress from 1776 to 1786, with the exception of the years 1780 and 1782; and while there had universal confidence for his prudent, straight-forward, practical view of affairs, and for his consistent, independent, decided conduct. Besides the respect which his abilities and character thus obtained, his social spirit and powers of conversa-

tion, his wit, pleasantry, and good-humored satire, which could enliven a party of friends at their lodgings, or sweep away the fallacies and whims of members in a debate, brought him into delightful intimacy with leading men.

"His character bore the marks of habitual self-inspection and self-resistance. Humility was the virtue which he seemed to prize as the most comprehensive and productive. His effort was to bring every thought and desire into subjection before God, and to find security and motive in a fixed sense of his deficiencies and his obligations. This constant study of humility was his light and strength. It cleared and simplified the purpose of human life. It gave him more and more the command of his faculties, and the exercise of his affections, and the power of devoting himself to duty. It showed him on what false principles men are commonly pronounced great, and how monstrous are arrogance and oppression in a mortal. But this moral warfare never threw an air of constraint or austerity upon his intercourse with others. It seemed as if his spirits were kept elastic by his constant guard over them. His very kindness and gentleness had none of the inertness of mere good temper, but were animated by an active cherished principle of love, which discriminated its objects and was all alive for the happiness of another.

"In the pursuit of truth, he seemed more anxious for the certainty than the amount and variety of results. He was not fond of indulging in conjectures, that he might fill the void where he had in vain looked for satisfying truth; nor was he unhappy because of the uncertainties which cannot be cleared up in an imperfect state of being. His feelings and wishes, and every extraneous or accidental circumstance, were as if they did not exist, in his sober-minded inquiry. Or rather, the very influences that are most apt to mislead did but sound the alarm to him to be single-hearted, and made his power of discerning the keener. He had the

plainest common sense, and the most prudent judgment in common affairs; and not so much from having lived long in the world, as from his right temper of mind, and his habit of going far into the reason of things. This honesty or fairness of mind was his great distinction and an explanation of his character. It was a proof of his moral and intellectual vigor. It was a religious principle. It ran through all his studies and experience, restraining him from injustice and compelling him to condemn injustice; opening the way through ancient errors of whatever kind, and for the admission of light from whatever quarter; and making it absolutely impossible that he should be a partisan or idolater in anything.

"His kindness and warmth of affection were especially manifest in his intercourse with the young. A plain man, in years, living in retirement, and obtruding his opinions upon no one, he drew them to him as if he were their dependence; and they felt that they owed to him not only some of their best remembered seasons of pleasure, but in no small degree the direction and coloring of their thoughts. When he saw any thing to blame, he spoke plainly and earnestly, and suffered no weakness of affection to conceal or impair the force of what he thought it his duty to say. If they neglected his admonitions and disappointed his expectations, his regret was unmingled with selfishness, and his affection unabated. They might need it the more."

After leaving Congress, Mr. Ellery was for many years collector of the customs in Newport, where he lived to the age of ninety-three, beloved by a large circle of relatives and friends, and affectionately honored by his fellow-citizens. He was remarkable, to the very close of his long life, for youthfulness of feeling, brightness of mind, and ready interest in nature, people, literature, events.

This sketch of the grandfather will be found to illustrate in no unimportant degree both the character and intellect of his distinguished grandson; for William but recorded his own experience, when, after he had reached mature life, he wrote to Mr. Ellery, — "You have hardly a grandchild who cannot trace back some of his sentiments and principles to your instructive and condescending conversation."

John Channing, William's grandfather on the paternal side, was a respectable, and, till towards the close of life, a prosperous merchant of Newport. He was son of John Channing, of Dorsetshire, England, — the first of the name who came to America, — and of Mary Antram, who arrived together in Boston in 1712, and were soon after married. The wife of John Channing, Jr., was Mary Chaloner (the widow of Dr. James Robinson, physician), whom the elderly people of Newport well remember for her energy of character and dignity of manner. They still describe her as sitting, of an afternoon, behind the counter of the small shop, — by means of which she supported her family in her widowhood, — dressed with great precision, busily knitting, and receiving her customers or visiters with an air of formal courtesy that awed the young and commanded general respect. She was a high-spirited and ardent, yet religious and conscientious woman, and remarkable for activity and method.

William Channing, their second son, was born in Newport, June 11, 1751, and educated at Nassau Hall, Princeton College, New Jersey, where he graduated in 1769. He read law with Oliver Arnold, at Providence; in 1771, began the practice of his profession at Newport; in 1773, married Lucy Ellery, the daughter of William Ellery; in 1777, became attorney-general of his native

state, and upon the adoption of the Federal Constitution, without any solicitation on his part, was appointed to the office of district attorney for the district of Rhode Island.

Hon. Asher Robbins, late member of the Senate of the United States from Rhode Island, writes of him thus : —

"Mr. Channing was very well read in the law, especially in the forms of pleading; law cases were his favorite reading, even for amusement. He had a large library, and one very well selected.

"He interested himself much in state politics, and his office was the central point of rendezvous, where the leading men congregated for their consultations.

"He was very popular in the State, was attorney-general and district attorney at the same time, and held both offices at the time of his death.

"His manner of speaking at the bar was rapid, vehement, and impressive; never studied, nor exactly methodical in his pleadings; but he always came well prepared as to matter and authority. He had an extensive practice, attended all the courts regularly, and was considered, for several years before his death, as the leading counsel of the State.

"In person, he was of the middle stature, well made, erect, and of an open countenance; he was lively and pleasant in his conversation, and much disposed to social intercourse; he was hospitable and kind-hearted. His agreeable manner was one great source of his general popularity.

"In dress, he was not remarkable for any particular; it was always proper and becoming, though not an object of much attention with him; the color was commonly black; indeed, I do not recollect ever to have seen him in any other.

"His temper was remarkably good, as were his manners, mild, liberal, generous; his habits were also correct, temper-

ate, industrious, mindful and observant of all the duties and proprieties of life."

In addition, his father-in-law, Mr. Ellery, says of him:—

"He repeatedly served as a deputy for his native town; and such was his regard for its interests, that he did not decline that service, until, by the extensiveness of his practice, and the increase of his family, he was compelled to give to them his whole attention.

"He early became the head of a family. He married in the twenty-third year of his age, and performed the offices and charities of a husband and father with strict, constant, and tender attention, and was beloved and respected.

"The law of kindness and benevolence was in his heart and on his tongue. The persons employed by him as domestics, and in other services, he treated with great humanity, and rewarded with a liberal punctuality. He was an obedient and respectful son, and a most affectionate brother and friend. To the poor he was compassionate. The needy never went away from his house empty. His table and his purse were always open to their wants, and his munificence was ever accompanied with a sweetness in the manner, which doubled the obligations of gratitude.

"His religious sentiments were liberal. He was particularly attached to the Congregational denomination of Christians, but he treated all good men of all denominations with kindness and respect. He generously contributed to the support of Christian worship in the society to which he belonged, and countenanced and encouraged it by a constant and reverential attendance, and the ministers of religion experienced his hospitality.

"His political sentiments were displayed in a warm attachment to the rights of mankind, chastened by a love of peace and order.

"His countenance and deportment expressed the amiableness and benevolence of his disposition, and his morals corresponded with his manners. He was temperate and honest; he was courteous and respectful. As he keenly felt the distresses of mankind, so was he as strongly disposed to relieve their sufferings. He looked down with such pity on the poor and afflicted as encouraged them to look up to him for succour as to a brother."

These reminiscences of the father are confirmed and completed by the following beautiful notice, written in 1841, by his son William: *—

"*Boston, December* 18, 1841.

"My recollections of my father are imperfect, as he died when I was thirteen years of age, and I had been sent from home before that event. But the many testimonies which I have received to his eminence as a lawyer, as well as to his private virtues, make me desirous that there should be some memorial of him.

"My father retained much attachment to Princeton College, where he was educated, so that he thought of sending me there. He was the classmate and friend of Samuel S. Smith, afterwards distinguished as a theologian, and as the president of that institution. In the last part of his collegiate days he enjoyed the instructions of the celebrated Dr. Witherspoon.

"His early marriage and the rapid increase of his family obliged him to confine himself rigidly to his profession. He was too busy to give much time to general reading, or even to his family. Still, I have distinct impressions of his excellence in his social relations. He was the delight of the circle in which he moved. His mother, brothers, and sisters leaned on him as on no other. I well remember the benignity of his countenance and voice. At the same time he was

* Memoirs of the Rhode Island Bar, by Wilkins Updike, Esq.

youth. His friendship seemed to me singularly strong for a man so immersed in business. Among his friends, were George Champlin, Esq., a politician of singular capacity, and who was said to have ruled the State for years without forfeiting his integrity; Dr. Isaac Senter, a physician of extensive practice, who was thought to unite with great experience a rare genius in his profession, and whose commanding figure rises before me at the distance of forty-five years, as a specimen of manly beauty worthy the chisel of a Grecian sculptor; and the Rev. Dr. Hitchcock, of Providence, a man of great sweetness of temper, and who deserves the grateful remembrance of that city for his zealous efforts in the cause of public education. My father took a great pleasure in the society of ministers, and always welcomed them to his hospitable dwelling.

"I remember his tastes with pleasure. He had two gardens, one of them quite large, and as he sought to have every thing which he cultivated of the best kind, our table, otherwise simple, was, in this respect, luxurious. He was not satisfied with what contented his neighbours, but introduced new varieties of vegetables into the town. He also took great interest in sacred music. On Sunday evening, the choir of the congregation, which included most of the younger members, and other amateurs, met in his office for practice in singing. The apartment, somewhat spacious, was filled; and the animation of the meeting, to which his zeal contributed not a little, made the occasion one of my weekly pleasures.

"As far as I can trust my recollections of my father's person, it must have been very prepossessing; but to me his appearance, at the time, was more venerable than beautiful. His head was bald; and his cocked hat, and the other parts of his dress, which, according to the fashions of the day, differed much from the costume of the young, made him seem from the first an old man.

"He prospered in life, but without being able to leave a competence to his large family. His labors were great, but I have no recollection of seeing him depressed. I should place him among the happy. He was taken away in the midst of usefulness and hope. The disease of which he died was not understood. I remember that he used to complain of feelings which we now should consider as dyspepsia; but that disease was little thought of then, and the name never heard.

"These are very scanty reminiscences; but as I hardly saw my father after reaching my twelfth year, and as nearly fifty years have passed since that time, it is not to be wondered at that I can recall no more of his calm, uniform life. The career of a professional man, occupied with the support of a large family, offers no great events.

"I little thought, when I began, of writing so much; but the pleasure which all men take in the virtues of parents has led me on insensibly.

"My father died before I could requite him for his toils for my support and his interest in my moral well-being; and I feel as if, in this present instance, I was discharging some part, though a very small one, of my great debt. I owed him much, and it is not my smallest obligation that his character enables me to join affectionate esteem and reverence with my instinctive gratitude.

"Very truly, yours,

"W. E. CHANNING."

Lucy Ellery, William's mother, resembled her father in energy, judgment, practical skill, and integrity. But she added to these traits a tenderness of sensibility and a deep enthusiasm, which threw a charm of romance over her conduct and conversation. She was small in person, but erect in bearing and elastic in movement; and strongly marked features, with a singularly bright and penetrating

eye, gave her an air of self-reliance and command. Her manner was generally benignant, often tenderly affectionate, and marked by the dignified courtesy of the old school; but if pretension and fraud, in any of their manifold disguises, crossed her path, she became chillingly reserved and blunt to the verge of severity. Her feelings were quick, her humor was lively, and so did she clothe sagacious thoughts in quaint dialect, that she was as entertaining a companion as she was a wise counsellor. The whole tone of her mind and temper was original; blending, in a rare union, shrewdness and sympathy, caution and fresh impulse, devoted generosity and strict conscience, stern straightforwardness and cordial love. In a word, there was a rough nobleness in her ways, which irresistibly won affection and respect, and made her influence powerful for good on all within her sphere. The following sketch, by her son William, may best introduce her.

"The most remarkable trait in my mother's character was the rectitude and simplicity of her mind. Perhaps I have never known her equal in this respect. She was true in thought, word, and life. She had the firmness to see the truth, to speak it, to act upon it. She was direct in judgment and conversation, and in my long intercourse with her I cannot recall one word or action betraying the slightest insincerity. She had keen insight into character. She was not to be imposed upon by others, and, what is rarer, she practised no imposition on her own mind. She saw things, persons, events, as they were, and spoke of them by their right names. Her partialities did not blind her, even to her children. Her love was without illusion. She recognized unerringly and with delight fairness, honesty, genuine uprightness, and shrunk as by instinct from every thing specious, the factitious in character, and plausible manners."

Born of parents thus rich in natural gifts, and well trained, William inherited a physical organization at once delicate and vigorous, and tendencies of heart and mind in which the virtues of both were most happily balanced. He is remembered as having been an infant of rare loveliness, and was from the first an idol. Such prophetic affection tends naturally to bring the fulfilment of its hopes ; and certainly, in the present instance, the expectant trust of the mother was an exhaustless incentive to the son. She lived for more than fifty years after his birth, and their relation throughout this long, and for the most part unbroken, period of intercourse was as beautiful as it was rich in mutual blessing.

CHAPTER II.

BOYHOOD.

ÆT. 1–14. 1780–1794.

THE earliest description given of William is from an aged relative, who says,—"I remember him as a boy three or four years old, with brilliant eyes, glowing cheeks, and light-brown hair falling in curls upon his shoulders, dressed in a green velvet jacket, with ruffled collar and white underclothes, standing by his mother's side on the seat of the pew, and looking round upon the congregation. I thought him the most splendid child I ever saw." Allowance must of course be made, in our estimate of such a sketch, for any reflected brightness which success in after life may have thrown upon the memory. But all testimony confirms this impression of the beaming beauty of William's childhood; and to those who have associations only with the wasted form, thin features, and sunken eyes of the preacher, whose spirit seemed about to cast aside the body, this picture of the blooming boy will not be without the charm, at least, of contrast.

Owing to his mother's poor state of health, the children were early placed at school, and William was sent when yet so young that he was often carried in the arms of a colored man. One of his first recollections was of being taken to the school-room one morning after the good mistress had died. The stillness which prevailed in

place of the usual bustle, the slow steps, the hushed voices, and the sight of the dead body, left a feeling of awe so strong that he vividly recalled the scene in the very last year of his life.

He next was subjected to the discipline of a most rigid dame, who used to enforce order by means of a long pole, like a fishing-rod, — with which she could reach every corner of the room. Of this chapter in his experience, he wrote, many years afterward, the following humorous account: —

"I was a little amused with the objection which you say the ——s made to your proposed school, that you want those essential qualifications of a teacher, — gray hairs and spectacles. This objection brought back to my mind the venerable schoolmistress under whose care my infant faculties were unfolded. She, indeed, would have suited the ——s to a hair. Her nose was peculiarly privileged and honored, for it bore *two* spectacles. The locks which strayed from her close mob-cap were most evidently the growth of other times. She sat in a large easy-chair, and, unlike the insect forms of modern days, she filled the capacious seat. Her title was *Madam*, a title which she exclusively enjoyed. When we entered her door we kissed our hands, and Madam was the first word which escaped our lips. But I would not have you suppose that there was nothing but a title, and spectacles, and gray locks to insure our respect. Madam was wiser than the ——s. She did not trust chiefly to age. On the right arm of her easy-chair there reclined what to common eyes appeared only a long round stick; but so piercing was its vision, so quick its hearing, so rapid its motions, so suddenly did it reach the whispering or idle delinquent, that Ovid, had he known it, would have been strongly tempted to trace it, by many a strange metamorphosis, back to Argus, or some other watchful, sleepless being of ancient mythol-

ogy. We, trembling wights, were satisfied with feeling, and had no curiosity to explore its hidden properties. Do you ask where this mysterious wand is to be found? I fear it is irrecoverably lost. The storm of revolution, which has so lately passed over us, not contented with breaking the sceptres and hurling down the thrones of monarchs, burst into the school-room, and Madam's title and rod were swept away in the general desolation."

From this guardian of decorum, he passed into the keeping of two excellent women and good teachers, under whose care he improved rapidly, and with whom he was so much of a favorite as to be constantly set up as a model for the other children's imitation. The regard in which he was held by his young companions, also, was pleasantly shown by an answer given to the mistress, when, one day, as usual, she said to an unruly urchin, — "I wish in my heart you were like William Channing." "Oh," exclaimed the poor child, "I can 't be like him; it is not half so hard for him to be good as it is for me."

As he grew older, William was advanced to the boarding and day school of Mr. Rogers, which was considered the best in the town, and indeed had so high a reputation, that boys from a distance, especially from the South, were sent to his charge. It was the habit of that time to use flogging as the common penalty, and no master would then have responded, as all good ones must now do, to the words of Vogel, — "When we teachers become fully competent to our work, the necessity of corporeal punishment will cease altogether." * This is mentioned, because it is certain that what he then experienced outraged his sensitive honor, and served to arouse the feeling of in-

* Hon. H. Mann's Seventh Report, as Secretary of the Massachusetts Board of Education.

dignation against any form of violence used towards children, which grew so strong in him in later years. He would often tell an anecdote of a little boy in school trying to shield with his arms a larger one, whom the master was about to whip. The contrast of the great heart with the small physical power, the noble position of the young remonstrant against tyranny, produced an indelible impression upon his childish imagination, and made the severity of the teacher and the quarrelling of the children detestble and hideous. He had through life an utter contempt and horror for every arbitrary infliction of bodily pain; and once, when conversing with a person who advocated the use of the lash in the army, navy, and prisons, broke forth with, — "What! strike a *man!*" with such a thrilling tone, that it completely overwhelmed his hearer, and awakened in him an entirely new sense of the dignity of a human being.

In connection with this degradation of boys by whipping, he sometimes remarked that his first feeling of the sacredness of woman was called out by observing that the delicate hands of the girls at school were never marked by the ferule. But, indeed, this early sentiment of reverence for women was probably owing to his lively sensibility to female loveliness. For once, while gazing on a child, as she danced playfully round him, he said, with a tone of deep tenderness, — "She brings so to mind the days when her mother, then a gay little girl, used with her companions to creep from the school-room unnoticed by the master, and I, looking out of the window, would watch her as she skipped down the street, and with boastful gesture mocked the boys who could not follow. She seemed, with her hair floating on her shoulders, as she lightly moved, so very beautiful. I have

a clearer notion of the bliss of a seraph in heaven now than I had then, of the joyous spirit which buoyed up that form."

As a pupil, it is said that William was patient and diligent, but not remarkable for quickness of perception. He rather examined carefully the subject offered to his attention, listening to his teacher, till satisfied that he thoroughly understood his meaning, than comprehended it at once by rapid insight. Indeed, like many men, afterward distinguished for intellectual power, he was thought dull; and the story runs, that he found the difficulties in acquiring Latin to be insurmountable, until an assistant in his father's office, taking pity on the plodding boy, said one evening, — "Come, Bill! they say you are a fool, but I know better. Bring me your grammar, and I'll soon teach you Latin." But having thus taken the first step by aid of his judicious friend, his progress was so rapid that he early became distinguished for classical attainments. In a letter to a young friend, he alludes to the delight with which he first read Virgil, and he often referred to his boyish pleasure in this class of studies. For mathematics, also, he showed both aptitude and fondness, and he retained through life quite uncommon quickness and accuracy in the combination of numbers, though his subsequent pursuits were little fitted to develop this latent taste. Considerateness, reflection, thoroughness, rather than brilliancy, originality, or force, seem to have been his mental manifestations at school. But so much depends upon the skill of the teacher, upon penetration to detect, and readiness of sympathy to foster, the peculiar genius of a child, that but small reliance can be placed upon such indications as he then gave of his intellectual biases. All that is actually known is, that he gained the respect of his

instructors, held a high rank among his fellows, and awakened the warm hopes of his friends; for, in a letter written towards the close of his school days, his father, using the stately style of expressing affection then common, says to him, — "We expect much from our son William, and flatter ourselves that we shall not be disappointed."

Of the more important education which William received from the influences of home and of society, he has himself given a graphic, though slight sketch, in the letter descriptive of his father. But it may be well to dwell on these influences for a moment, as they did much to give direction to his moral energies. His father's dignified reserve towards his children has been noticed with regret by the son; but still the pervading sweetness of his manner must have captivated them, and won their confidence, for, by universal report, his presence was like a sunbeam — so did cheerfulness, serenity, good humour, pleasantry kind regard for others' rights and feelings, and assiduity to please, surround him with an atmosphere of love. The mother was not of a tranquil temperament; but the father, in the gentlest tone, would soothe her when disturbed by household perplexities, or by the children's tumult, saying, "Do not trouble yourself, Lucy; I will make all smooth." They who were ever under the charm of Dr. Channing's blandness may readily conceive how much in early life he had been affected by his father's beautiful domestic character. And from the mother's scrupulous thoroughness he no less derived practical habits of the highest use. She was the boys' overseer in the care of the garden, when, as they grew strong enough, they were intrusted with tools; and she was a judge difficult to please. If the seeds were well planted, the beds kept clean, the paths swept, they had kind words and

reward; but if they slighted their task, they must go hungry. In the plain but expressive phrase of our farmers, she would have no "shirking." She kept a close watch that her children should not fall into danger or mischief, and was in all respects exact. Among other restrictions, one may be mentioned, as illustrating at once her caution and William's conscientiousness. She forbade the boys from bathing in the sea without the protection of some grown person. Of course, the temptation constantly presented by the neighbourhood of the water, the facilities offered by the beach and boats at the wharf, and the example of those of their own age, proved often too strong; and then, if, after efforts to dry their hair by rubbing and basking in the sun, the ends were found wet, off went the jacket, and a brisk application of the rod followed. But while his brothers disregarded this unreasonable restraint, as to them it seemed, and became good swimmers, William, though as eager for sport, and as fearless as they, used to walk quietly home, alone. He through life regretted that filial respect had demanded the sacrifice of so manly and useful an accomplishment. The mother was a person overflowing with generosity, though at the same time she was frugal from the sense of her parental responsibilities; and the children, left to the charge of a strict domestic, thought their fare sometimes scanty; but William, it is remembered, was grateful and contented. In relation to this point, he once said, — "When I was young, the luxury of eating was carried to the greatest excess in Newport. My first notion, indeed, of glory was attached to an old black cook, whom I saw to be the most important personage in town. He belonged to the household of my uncle, and was in great demand wherever there was to be a dinner." The extreme simplicity of

his own after habits may have been, in a measure, owing to the disgust which he thus early felt for self-indulgence, and to the plainness of living to which he was accustomed at home. While thus over-cautious, however, the good mother was still genuinely affectionate, and faithfully supplied, according to her ability, the absence of paternal guidance; for the father was for the most part too busy in his multifarious duties to be able to pay much heed to his family.

But though so little under the direct influence of his father's character, William's principles were yet permanently fashioned by his example. From him, and from his grandfather, and their conversations on public questions, at the critical period when our nation was settling into order after the upheaval of the Revolution, and when Europe was shaken from end to end by the first waves of the grand social earthquake, he doubtless derived that spirit of patriotism and interest in political movements by which he was afterwards characterized. His father, as a leading lawyer, and an earnest supporter of the Federal party, necessarily received at his house various eminent men who visited Newport. Washington dined there when on his northern tour; and it can be readily understood how much a boy's enthusiasm, already fervent from hearing him always spoken of in terms of honor, was heightened by thus seeing the Father of the Nation face to face. Jay, too, and other men remarkable for political, professional, and literary talent were there, waking by their presence generous ambition. And by Dr. Stiles, once pastor in Newport, and afterwards President of Yale College, William was so moved, that late in life he used in relation to him this strong language: — "To the influence of this distinguished man in the circle in which I

was brought up, I may owe in part the indignation which I feel towards every invasion of human rights. In my earliest years I regarded no human being with equal reverence. I have his form before me at this moment almost as distinctly as if I had seen him yesterday, so strong is the impression made on a child through the moral affections." *

While thus in an atmosphere of freedom, tempered by respect for order, the traits were developed which made him in manhood a patriot and philanthropist; yet deeper influences were unfolding William's spiritual affections. He seems from the first to have shown a bent towards the pursuit that occupied his mature years, and early earned the title of "Little Minister." When yet very small, he was wont to arrange a room with seats and desk, and to summon the family, with blows upon the warming-pan by way of a bell, to a religious meeting, where he preached with much seriousness and energy. At other times, he would assemble his playmates for a similar purpose upon the steps of the door. This development of religious sensibility may have been owing in a measure to the influence of an aunt of his father's, who was an invalid, and a woman of much piety and sweetness, to whose room the nephews and nieces went on a Sunday afternoon to read in the Bible or some good book, repeat hymns, and join in a simple prayer. At home, too, his mother was accustomed to call the children together in the best parlour, which was open only once a week, or on great occasions, and to read with them from the Scriptures. With the then prevalent views of deference due to parents, she exacted at these times a decorum which the younger

* Discourse at the Dedication of the Unitarian Congregational Church, Newport, 1836. Works, Vol. IV., p. 341.

ones found it difficult to keep; for the large room, in winter days, was cold, and they shivered in their seats; and as the wind found its way through the crannies and swelled the carpet, the house-dog would, to their great amusement, chase the waves across the floor. William, however, was always sedate. He was influenced, too, not a little by a respected confidential servant, Rachel De Gilder, a woman of masculine energy, kind, though firm, and of strong religious principle, who exerted a sway over the children, second only to their mother's, and to whom William felt a gratitude so warm that he befriended her through a long life. Rachel was a Baptist, converted and instructed by Mr. Eddy, of Newport, who was afterward known to have been a Unitarian. Her views were uncommonly cheerful; and it would be interesting to learn how far suggestive words, dropped by her in conversation, became germs in the boy's receptive heart, which ripened into the theology of his manhood.

While a spiritual life was thus taking root, and putting forth its first branches, his reason was also directed to doctrinal speculations. His grandfather Ellery was a diligent student of ecclesiastical history and of dogmatic divinity, and liked much to converse with perfect freedom upon disputed points of faith. This must of course have had its effect upon an intelligent boy like William, and he once alluded to it, saying, — "When but a mere child, I was quite a theologian, though I hated to hear my elders chop logic, according to the fashion of that controversial time." In relation to this period, he has also said, — "I can distinctly recollect unhappy influences exerted on my youthful mind by the general tone of religion in this town," — referring at once to the dry technical teaching which he

heard from the pulpit, or the dull drilling which the children weekly underwent from the Assembly's Catechism on the one side, and on the other to the profanity and jeer of infidelity which reached him in the street.

Many elevating influences, however, were around him, to which he has thus borne grateful testimony: —

"I can well remember how the name of Dr. Stiles was cherished among his parishioners, after years of separation. His visit to this place was to many a festival. When little more than a child, I was present at some of his private meetings with the more religious part of his former congregation, and I recollect how I was moved by the tears and expressive looks with which his affectionate exhortations were received. In his faith, he was what was called a moderate Calvinist; but his heart was of no sect. He carried into his religion the spirit of liberty, which then stirred the whole country. Intolerance, church tyranny, in all its forms, he abhorred. He respected the right of private judgment, where others would have thought themselves authorized to restrain it. A young man, to whom he had been as a father, one day communicated to him doubts concerning the Trinity. He expressed his sorrow, but mildly and with undiminished affection told him to go to the Scriptures, and to seek his faith there and only there. His friendships were confined to no parties. He desired to heal the wounds of the divided church of Christ, not by a common creed, but by the spirit of love. He wished to break every yoke, civil and ecclesiastical."

Of Dr. Hopkins, also, whom he used to hear preach, as well as often to meet at his father's table, and of whom ample mention will be made hereafter, he has left recollections full of affectionate respect. It was from him that he first gained his convictions of the iniquity of slavery; for this was a subject on which Dr. Hopkins, without heeding

the strong prejudices and passions enlisted on the side of wrong, bore faithful testimony from the press and the pulpit, while at the same time he labored for the education of the colored people with energy and success.

"My recollections of Dr. Hopkins," he writes, "go back to my earliest years. As the second congregational church was closed in my childhood, in consequence of Dr. Stiles's removal to New Haven, my father was accustomed to attend on the ministry of Dr. Hopkins. Perhaps he was the first minister I heard, but I heard him with no profit. His manner, which was singularly unattractive, could not win a child's attention; and the circumstances attending the service were repulsive. The church had been much injured by the British during their occupation of the town, and the congregation were too poor to repair it. It had a desolate look, and in winter the rattling of the windows made an impression which time has not worn out. It was literally 'as cold as a barn,' and some of the most painful sensations of my childhood were experienced in that comfortless building. As I grew up, I was accustomed to attend worship in our own church, where Dr. Patten was settled, so that for years I knew little of Dr. Hopkins. My first impressions were not very favorable. I think it probable that his strong reprobation of the slave-trade excited ill-will in the place, and I can distinctly recollect that the prevalence of terror in his preaching was a very common subject of remark, and gave rise to ludicrous stories among the boys." *

It was at this period, too, that he received lessons, never to be forgotten, on the virtue of temperance, from a Baptist minister, called Father Thurston. This worthy man gave striking evidence of his zeal for reforming the

* Works, Vol. IV., p. 341.

vice of drunkenness at a time when all classes of society there, as elsewhere, were debased by it, and when the citizens of Newport were largely engaged in the manufacture and traffic in ardent spirits. He was very poor, and eked out a scanty support, in addition to a small ministerial salary, by working during the week as a cooper. But though hogsheads and barrels were the articles most in demand for the West India trade, the old gentleman would make nothing but pails.

The most significant anecdote to illustrate the religious impressions made upon his mind in childhood is one thus related by himself. His father, with the view of giving him a ride, took William in his chaise one day, as he was going to hear a famous preacher in the neighbourhood. Impressed with the notion that he might learn great tidings from the unseen world, he listened attentively to the sermon. With very glowing rhetoric, the lost state of man was described, his abandonment to evil, helplessness, dependence upon sovereign grace, and the need of earnest prayer as the condition of receiving this divine aid. In the view of the speaker, a curse seemed to rest upon the earth, and darkness and horror to veil the face of nature. William, for his part, supposed that henceforth those who believed would abandon all other things to seek this salvation, and that amusement and earthly business would no longer occupy a moment. The service over, they went out of the church, and his father, in answer to the remark of some person, said, with a decisive tone, — "Sound doctrine, Sir." "It is all *true*," then, was his inward reflection. A heavy weight fell on his heart. He wanted to speak to his father; he expected his father would speak to him in relation to this tremendous crisis of things. They got into the chaise

and rode along, but, absorbed in awful thoughts, he could not raise his voice. Presently his father began to whistle! At length they reached home; but instead of calling the family together, and telling them of the appalling intelligence which the preacher had given, his father took off his boots, put his feet toward the fireplace, and quietly read a newspaper. All things went on as usual. At first, he was surprised; but not being given to talking, he asked no explanations. Soon, however, the question rose, — "Could what he had heard be true? No! his father did not believe it; people did not believe it! It was *not* true!" He felt that he had been trifled with; that the preacher had deceived him; and from that time he became inclined to distrust every thing oratorical, and to measure exactly the meaning of words; he had received a profound lesson on the worth of sincerity.

External aids were useful, however, in unfolding William's religious nature, only because this was so rich in high, generous, conscientious feeling. He was remarkable, from the first, for purity and self-command, and for an air of dignity, which abashed the frivolousness of rude companions, and guarded him from the familiarities of less delicate spirits. And it was well that conscience was thus early quickened, and that this mantle of modesty was wrapped about him; for, to use his own words, there was then "a corruption of morals among those of my own age, which made boyhood a critical and perilous season."

In disposition, William was for the most part grave and reflective. He was fond of lonely rambles on the beach; liked to go apart into some beautiful scene, with no other playmate than his kite, which he delighted in flying; indulged in revery and contemplation, and according

to his own statement, owed the tone of his character more to the influences of solitary thought than of companionship. Indeed, he often said that he understood the happiness of childhood rather from observation than experience, that his early life was sad, that conscious want of virtue and knowledge then depressed him, that friendship seemed tame and cold, that life looked desolate, and that every year had been brighter to him than the last. But this seriousness was only the shadow of melancholy that early comes over children of ideal temper, when first the shock of contrast is felt between hope and existing facts, and from dreams of Eden youth wakes in the desert; when reverence is forced to see that the best earthly friends can fail, and conscience reveals a host of inward foes; when chivalrous honor, cherished in fancy, is confronted with actual meanness; when life presents itself as a long series of struggles or compromises, and enthusiasm holds parley with prudence, and the saddened spirit seeks, in religious aspirations, poetic visions, and communion with nature's order and freshness, solace and strength. Out of such discords, the earnest learn, as he did, to draw harmonies which make after life a hymn of praise and a triumphal march. He was testing the wealth of the inward world intrusted to his regency, learning the obligations of duty, and arming himself with love for the conquest of evil. These retiring habits did not make him morose, but taught him self-respect, the courage to deny temptation, distaste for the trivial and vulgar, and loftiness of aim.

Among his playmates he seems to have been always noted for a certain greatness of character. They called him "Peacemaker" and "Little King Pepin." He is described as having been small and delicate, yet

muscular and active, with a very erect person, quick movement, a countenance that, while sedate, was cheerful, and a singularly sweet smile, which he never lost through life. When with companions, he was exuberant in spirits, overflowing with energy, ready to join heartily in all amusements, but never boisterous. He was much beloved by the children of the school and neighbourhood, though even then acting as an exhorter; for he used to rebuke among them all profaneness or obscenity. But this was done with a gentle tone, that manifested rather sorrow than anger, and was well received.

His character was thus early marked by mingled strength and sweetness, though by some accounts it would appear that he was by no means free from irritability. He loved power, too; and such was his sway, among even the quarrelsome, that when his voice was heard, persuading them to order, he was readily obeyed. Sufficient fire, however, was latent under his mildness to give him energy. On one occasion he flogged a boy larger than himself, who had imposed, as he thought, upon one weaker. And on another, when the pupils of Mr. Rogers's school had collected in expectation of an attack from the boys of a different part of the town, William urged them to go and meet the others and settle the matter at once; he disapproved of delay and mere talking. He was a remarkable wrestler also, excelled in pitching the quoit, liked adventurous sports, was fond of climbing to the masthead of vessels at the wharf, and once, when sliding rapidly down a stay, narrowly escaped being dashed on deck, the swift descent tearing the skin from his hands. Through life, indeed, he had unflinching physical as well as moral courage, and seemed unconscious of fear. One anecdote may serve to show how early this intrepidity

was manifested. In those days the good people of Newport were very superstitious, — as was the case, in fact, generally throughout the country, — and a vessel lying in the stream had the reputation of being haunted. All manner of rumors were spread as to strange noises and doings on board. To throw ridicule on the prevailing panic, William proposed to pass the night in her. But though he anxiously desired it, his friends forbade his going, — of course, not from belief in ghosts, but from fear of injury that might be done to him through wantonness or ill design. He was officer, too, it seems, in a company of boys that marched to salute Count Rochambeau when he was on a visit at Newport, upon which occasion the young commander made an address and marshalled his troop, with a spirit that won much admiration.

If these trifling mementos indicate a generous and high-spirited character, there are others which illustrate his thoughtfulness and disinterestedness. Among them one may be worth noting, because it proves that he had instinctively adopted in early years the rule which strictly governed his manhood, of "letting not his left hand know what his right hand did." A man sick and in distress begged one day at the door. William observed him, but was silent and gave nothing at the time. When the beggar had gone, however, he was seen to follow him out, and to put into his hand some pieces of money, which must have been all that he had. It is remembered, too, that he used to visit a friendless and desolate old man in the neighbourhood, carrying with him such comforts as he could command; and interest generally in the poor, deference for the aged, and considerate regard for the feelings and rights of domes-

ics in the family, gained for him the warm affection due o the liberal and loving.

The same gentle and kind disposition manifested itself a his treatment of animals, as, in a letter written soon af- er leaving college, he thus himself declares: —

"Thanks to my stars, I can say I have never killed a bird. would not crush the meanest insect which crawls upon the ground. They have the same right to life that I have, they received it from the same Father, and I will not mar the works of God by wanton cruelty.

"I can remember an incident in my childhood, which has given a turn to my whole life and character. I found a nest of birds in my father's field, which held four young ones. They had no down when I first discovered them. They opened their little mouths as if they were hungry, and I gave them some crumbs which were in my pocket. Every day I returned to feed them. As soon as school was done, I would run home for some bread, and sit by the nest to see them eat, for an hour at a time. They were now feathered, and almost ready to fly. When I came one morning, I found them all cut up into quarters. The grass round the nest was red with blood. Their little limbs were raw and bloody. The mother was on a tree, and the father on the wall, mourning for their young. I cried, myself, for I was a child. I thought, too, that the parents looked on me as the author of their miseries, and this made me still more unhappy. I wanted to undeceive them. I wanted to sympathize with and comfort them. When I left the field, they followed me with their eyes and with mournful reproaches. I was too young and too sincere in my grief to make any apostrophes. But I can never forget my feelings. The impression will never be worn away, nor can I ever cease to abhor every species of inhumanity towards inferior animals."

In connection with this letter, and as illustrating his

sympathy with the lower creation, it is remembered that he reared, while quite young, a brood of chickens, devoting himself to them with the tenderest care; and that once seeing in a trap some rats which were to be drowned, he was so much affected by their evident distress, that he opened the door and let them go.

This sketch of William's boyhood cannot be more fitly closed than with the following letter from his friend in youth, and friend till death, our poet-painter, Washington Allston.

"I know not that I could better describe him than as an *open, brave, and generous boy.* The characters of boys are, I believe, almost always truly estimated by their companions, — at least morally, though perhaps seldom intellectually; and these are generally assigned to the several classes of the open or the cunning, the generous or the mean, the brave or the cowardly. And I well remember, though he was several months my junior (a matter of some importance among children), that I always looked up to him even in boyhood with respect; nor can I recall a single circumstance that ever weakened that feeling. In our games, he was never known to take any undue advantage, but would give way at once, where there was the least doubt on the point at issue. And though he was but scantily provided with pocket-money, his little chance supplies seemed, in the schoolboy phrase, always to "burn in his pocket"; he could neither keep it there, nor ever expend it wholly on himself. On one occasion, when quite a little boy, he had a present from a relative of a dollar. Such an excess of wealth was never before in his possession; and I can now bring before me the very expression of glee with which he came among us, to disencumber himself of the load. This is the only incident that I can now recall, and this must have been full fifty years ago. He had

the same large heart when a boy, that animated him to the last. His intellectual endowments are known to the world; but only his early companions, who have survived him, can bear witness to the rare uniformity of his moral worth; man and boy, he was, in their true sense, high-minded and noble-hearted."

At the age of twelve, William was sent to New London, to prepare for college, under the care of his uncle, the Rev. Henry Channing. And it was while he was residing there, that, on the 21st of September, 1793, his father died. He was sent for home; and an aged friend of the family still describes the deep and general sympathy called out by the appearance of the funeral, when Francis, the eldest son, then in college, and William, now a boy of thirteen years, with their widowed mother and the younger children, followed the coffin of their beloved and universally honored parent through the streets of Newport.

This death made a momentous change in the condition of the family, and threw a heavy load of responsibility on the elder sons; for the father, though most industrious in his profession, and engaged in large business, had been thus far able to lay up but a small property; and the mother, though wise and energetic, found herself oppressed with a weight of care, in the charge of nine children. It is easy to see that the effect of such a loss upon a boy full of sensibility, conscientious and resolute, like William, must have been to stimulate him to the exercise of every power, and to the most rapid preparation for a time when he might maintain himself and assist his family. From easy independence and cheering worldly prospects, he and his had suddenly become poor; and at the earliest moment it was necessary that he should free his mother

from the burden of his support. More than that, the head of the house was taken; and he and his elder brother must now become their mother's advisers, and guardians of those younger. The character of independent energy, and thoughtful oversight for every member of his family, thus early awakened, grew stronger through life. Doubtless, however, a shade of premature seriousness was given to his temper. The effect of this bereavement is shown by an extract from a letter of his grandfather Ellery, who says: —

"Your letters have afforded me great delight, for they have all discovered that affectionate regard for your mother, your brothers and sisters, and your other relatives, which naturally flows from a feeling and ingenuous mind, and indicates an amiable disposition."

His brother, too, writes: —

"The goodness of heart which you possess will, I doubt not, ever keep you desirous of liberating our mother from her cares. Pass with her all the moments you can steal from healthful recreations and necessary studies, and let the kind attentions of filial affection be a return for the unrequitable tenderness, which we, her beloved children, have received. Your brothers and sisters esteem you for your friendly disposition. Yes, William, you are happy in possessing the good-will of all."

At New London he remained a year and more; and his uncle, writing to him soon after he entered college, thus describes the impression which his character and conduct had left: —

"It gave me sensible pleasure to find you, my dear nephew, retaining the same animated sensibility which rendered you capable of receiving and communicating happiness, and secured you cordial welcome while resident in my family.

Your aunt loves you tenderly, and often expresses her feelings while recounting your affectionate respect and attention. Never did you excite one painful emotion in our breasts, but always with you our hearts were made glad. We never can forget such a nephew, or rather such a son."

That he was earnest and successful in his studies also appears by the following extract from another letter of his uncle, who was his instructor : —

"Without flattery, I can only say that your progress was more the result of your assiduity than of my attention.

"I am pleased with your observations upon the expectations of your friends and your determination to endeavour to realize them. We know that your situation and your genius justify us in forming the most flattering ideas of the future eminence of our nephew. . . . . Permit me to indulge the hope that you will continue to possess and cherish that modesty and deference to superiors which has hitherto been a distinguishing trait in your character."

These were strong words of praise to draw from one singularly exacting of courteous respect, and who, though kind in heart, was severely precise in manners. To this uncle he owed much in every way, and especially for the tone given to his religious feelings. Mr. Henry Channing had then been settled for many years in New London ; and amid the gloomy Calvinism of Connecticut had preserved a spirit free and bright, cheerful in hope and utterly intolerant of bigotry. New London was in the midst of one of the "Revivals," which then were quite generally oversweeping New England. And Mr. Channing, though of the more liberal body, sympathized so far in the excitement, that a new spiritual interest was awakened in his own society, and the mind of William received such deep and lasting impressions, that

he dated back to that period the commencem
decidedly religious life. His feelings towards N
don were, in consequence of this era in his in
perience, always strong, and we find a college c
writing to him thus on the occasion of his revi
— "I hope that the poor pilgrim has ere this
the consecrated ground of Palestine. New Lon
view with a partial eye, as the place where you
those habits of virtue and morality which have al
fluenced your conduct. Pleasant it must be to
these scenes of former times."

From New London William went to Cambrid
sachusetts, where he entered Harvard College as
man, in 1794, being then in his fifteenth year. A
closed a boyhood, that in its elements and result
blending of generous impulses and fine powers w
principle and pure habits, gave promise of gr
which the future was amply to redeem.

CHAPTER III.

COLLEGE LIFE.

ÆT. 14–18. 1794–1798.

In tracing the growth of William's mind and character during the important period of college life, it is of interest to understand the influences which surrounded him; and of these a graphic sketch is presented in the following letter from his classmate and friend, Judge Story.*

"You express a desire 'to obtain some general views of the circumstances under which the students lived.' I believe that this can be best done by giving you a brief sketch of the state of college, and the relation which the students had with the existing college government. Things are so much changed since, that it is somewhat difficult to realize all the influences which then surrounded them. In the first place, as to the course of studies. It was far more confined and limited than at present. In Greek, we studied Xenophon's Anabasis, and a few Books of the Iliad; in Latin, Sallust and a few Books of Livy; in Mathematics, Saunderson's Algebra, and a work on Arithmetic; in Natural Philosophy, Enfield's Natural Philosophy and Ferguson's Astronomy; in Rhetoric, an abridgment of Blair's Lectures, and the article on Rhetoric in the 'Preceptor'; in Metaphysics, Watts's Logic, and Locke on the Human Understanding; in History, Millot's Elements; in Theology, Doddridge's Lectures; in grammatical studies, Lowth's Grammar. I believe this is near the whole, if not the

* Letter to W. F. Channing.

whole, course of our systematical studies. The College Library was at that time far less comprehensive and suited to the wants of students than at present. It was not so easily accessible; and, indeed, was not frequented by them. No modern language was taught, except French, and that only one day in the week by a non-resident instructor.

"The means of knowledge from external sources was very limited. The intercourse between us and foreign countries was infrequent; and I might almost say that we had no means of access to any literature and science, except the English. Even in respect to this, we had little more than a semi-annual importation of the most common works; and a few copies supplied and satisfied the market. The English periodicals were then few in number; and I do not remember any one that was read by the students, except the Monthly Magazine (the old Monthly), and that was read but by a few. I have spoken of our semi-annual importations; and it is literally true, that two ships only plied as regular packets between Boston and London, one in the spring and one in the autumn, and their arrival was an era in our college life.

"In respect to academical intercourse, the students had literally none that was not purely official, except with each other. The different classes were almost strangers to each other; and cold reserve generally prevailed between them. The system of 'fagging' (as it was called) was just then dying out, and I believe that my own class was the first that was not compelled to perform this drudgery at the command of the Senior class, in the most humble services. The students had no connection whatsoever with the inhabitants of Cambridge by private social visits. There was none between the families of the president and professors of the college and the students. The *régime* of the old school in manners and habits then prevailed. The presi-

dent and professors were never approached except in the most formal way, and upon official occasions; and in the college yard (if I remember rightly) no student was permitted to be with his hat on, if one of the professors was there. President Willard was a sound scholar, of great dignity of manners, but cold and somewhat forbidding in his demeanour. Professor Tappan belonged to the old school of theology, and had much of the grave courtesy of the clergymen of that school. Professor Webber was modest, mild, and quiet, but unconquerably reserved and staid. Professor Pearson was an excellent critic, but somewhat severe and exact in his requirements; and I think we all greatly profited by his instructions, even when we thought them not delivered in the most gentle accents. Our tutors were young men, and I must add that they were most diligent and conscientious in their duties. Some of them must be known to you, for they are still living. Mr., afterwards Professor, Popkin, Mr., afterwards Professor, Hedge, and Mr., now Rev. Dr., Pierce of Brookline. I must do all our instructors, the professors as well as the tutors, the justice to say, that their instructions were very valuable to us, and that they all took a deep and earnest interest in our advancement. For myself, I must own that at this distant day I entertain the liveliest gratitude to them for the aid given by them to me in awakening and guiding my love of letters. But private social access to them did not belong to the habits of the times, and a free and easy intercourse with them, which would now not be considered unbecoming, would at that time have been thought somewhat obtrusive on one side, and, on the other, would have exposed the student to the imputation of being what in technical language was called a 'fisherman,' — a rank and noxious character in college annals.

"These suggestions may at once put you in possession of the *intra-mœnial* influences of college life. In general,

the students were then moral, devoted to their studies, and ambitious of distinction. There would be then, as now an occasional outbreak; but I am not aware that either immorality, or dissipation, or habitual indolence was more in fashion than in succeeding times. There will always be a little sprinkling of these among students of an ardent and reckless character. In one particular a salutary change in the habits of life has taken place. There is universally far more temperance now than then, in the use of wine and spirituous liquors. But the instances of excess were rare; and were always frowned upon by classmates.

"Passing from what may be deemed the interior influences of college life, I would say a few words as to those which were exterior. And here the principal inquiry would undoubtedly be, What was the influence of the metropolis in the immediate neighbourhood? I have no difficulty in saying, that it was very slight indeed, compared with what Boston now exerts with so much potency and variety of operation. The intercourse between the students and Boston was, when my class entered college, infrequent and casual. West-Boston bridge had been completed but a short period before; the road was then new and not well settled; the means of communication from Cambridge were almost altogether by walking; and the inducements to visit in private circles far less attractive than at present. Social intercourse with the young, and especially with students, was not much cultivated; and invitations to social parties in Boston rarely extended to college circles. The literature and science, the taste, and talent, and learning, now so abundantly found in that interesting city, have been in a great measure the growth of later times; and the result is the gradual progress of wealth and refinement, and a more comprehensive education. If the college in this way lost much of the advantage arising from the zeal, and ambition, and brilliant eloquence of later days, it is but just to add

that it escaped also some of the dangerous allurements which now surround the paths of the young on every side.

"Now, from what I have ventured to suggest, I believe, that, during the collegiate life of your father, the exterior influences of the literature and science and social refinements of Boston were not of a nature to bear much upon his habits and pursuits.

"There is one circumstance, however, which is here brought to my thoughts, on which I would for a moment dwell, because I am quite sure that it gave a powerful impulse to his ambition. At that period, all the scholars of the class attended together in the recitation-room at the same time, and of course recited their lessons in the presence of each other. The average number in the classes did not generally vary in any important degree from the numbers now in college, — at least, not to a degree which would even now make the assemblage of the whole class in the same room inconvenient or burdensome. This general assemblage of the whole class in the same room at the same time had, in my judgment, the most beneficial influence. In the first place, it enabled the whole class clearly and accurately to ascertain the relative scholarship and attainments of each scholar; and thus one great source of jealousy, the suspicion of partiality on the part of the college faculty, was either extinguished or greatly mitigated, and I do not hesitate to say that the relative rank then assigned to the various members of the class by their own classmates was generally correct, impartial, and satisfactory. In the next place, a generous spirit of emulation pervaded the whole class. We were proud of our best scholars, and awarded them just praise with a liberal courtesy; and those who were thus distinguished were stimulated by high motives to deserve and to secure this approbation. No man, I am persuaded, felt more, or appreciated more justly, than your father, this truly valuable incentive to exertion. He

had then, as in his after life, a lofty ambition for excellence; and he sought reputation by aims as pure and moral as they were enlightened. I must confess that I have never ceased to regret, that the old system, the advantages of which I have thus briefly alluded to, has ever been departed from in the college arrangements. If this were the proper time or place, I would state many reasons why I hold this opinion, and which, at least in my own judgment, make the change more than a doubtful innovation."

It was amid these influences and opportunities, that William's genius and faculties were to be matured. He was now in his fifteenth year, vigorous in health, elastic in spirits, in temper, as we have seen, enthusiastic yet self-governed, with powers active and well disciplined; and thus in every way fitted to enter upon this critical era of life. All who then remember him speak with especial pleasure of his animated expression, of his buoyant yet dignified manner, and of his general appearance of overflowing life. Washington Allston writes: —

"Though small in stature, his person at that time was rather muscular than slender; I should think it was even athletic, from the manner in which he prolonged the contests with heavier antagonists, in the wrestling matches that were then common among the students. And for animal spirits he was no less remarkable than for his intellectual enthusiasm; amounting occasionally to unrestrained hilarity, but never passing the bounds of propriety. I well remember his *laugh*, which could not have been heartier without being obstreperous."

This laughter is said to have been not rarely called out by this very friend, who, possessed of the most radiant humor, penetration, and sweetness, charming from his courtesy of manner and nobleness of feeling, en-

flowed with an imagination that threw a lustre round every theme he touched, was then, as through life, a centre of attraction to all who could appreciate rare genius, eloquence, and refinement almost feminine in delicacy. Allston's room was on the way from the house where William lived to the college; and there he used to stop for friendly chat, while going to or coming from the lecture-room. One day, he had a lesson to be accompanied with original designs in mensuration, and Allston, who was already skilful in the use of his pencil, proposed to give him an illustration. It consisted of pyramids of figures heaped upon one another's shoulders in various attitudes, each of which was a slightly caricatured portrait of the professors and tutors. This William offered at recitation; and the drawing was so spirited and the jest in itself so harmless, that the instructor could not but join heartily with the class in the merriment it excited. This slight anecdote is mentioned, because it indicates a latent vein of humor, which, though hidden in after years under a manner habitually serious, did yet occasionally emit scintillations.

The Rev. Dr. Peirce, who was then his tutor, adds the following description of William as a student: —

"I have a distinct recollection of him, as, at that time, a fine looking, healthy, muscular young man. But what I best remember was his excellence as a scholar. My department was the Latin language; and never shall I forget, while memory lasts, with what promptitude and elegance he rendered into English the passages from the classics which he was called to recite. I also heard his class in History. He was always in his place; and I invariably gave him the highest mark for good recitations. The government of the University were, I believe, unanimous in

assigning him the first rank among his classmates. This in a class containing such men as Judge Story, William Williams, Artemas Sawyer, Joseph Emerson, Dr. Tuckerman, &c., was no small honor."

The classmate, from whom has been already quoted the sketch of the influences which surrounded the students, thus beautifully completes his friend's portrait as he was in college : —

"I became a member," writes Judge Story, "of the same class in January, 1795, and was then first introduced to him. He resided during the whole of his collegiate course with his uncle, whose house was at some distance from the colleges; and partly from this fact, and partly from his reserved, although bland, deportment, he did not associate much with his classmates generally, at the same time that he drew about him a circle of choice and select friends from the most distinguished of his class, with whom he indulged in the most frank, social intercourse, and by whom he was greatly beloved and respected. So blameless was his life, so conciliatory his manners, and so unobtrusive his conduct, that he enjoyed the rare felicity of being universally esteemed by all his classmates, even by those to whom he was least known except in the lecture-room as a fellow-student. The little strifes, and jealousies, and rivalries of college life, in those days, scarcely reached him; and his own rank in scholarship was, from the beginning to the conclusion of his academical career, admitted to be of the highest order. I do not believe that he had a single personal enemy during that whole period, and I am sure that he never deserved to have any; and his early reputation, as it budded, and blossomed, and bore its fruits, was cherished by all his class as common property. We were proud of his distinctions, and gratified when he was praised. We all then prophesied his future eminence, in whatever pro-

session he should make his choice. Speaking for myself, I can truly say, that the qualities of mind and character, which then were unfolded to my own view, were precisely the same which in after life gave him such celebrity.

"Perhaps in no single study was he superior to all his classmates. In the classical studies of that day he was among the first, if not the first; in Latin more accomplished than in Greek. For mathematics and metaphysics he had little relish. He performed the prescribed tasks in these subjects with care and diligence, but with no ambition for distinction, or pride of purpose. His principal love was for historical and literary studies; for English literature in its widest extent, and for those comprehensive generalizations upon human life, institutions, and interests, which his enthusiasm for the advancement of his race and his purity of heart led him to cherish and cultivate with profound attachment. I remember well with what a kindling zeal he spoke on all such subjects; and one might almost then see playing about him the gentle graces and the rapt devotion of a Fénelon.

"In one particular he far excelled all his classmates, and I mention it because it is precisely that which in after life constituted the basis of his fame; — I mean his power of varied and sustained written composition. It was racy, flowing, full, glowing with life, chaste in ornament, vigorous in structure, and beautiful in finish. It abounded with eloquence of expression, — the spontaneous effusion of a quick genius and a cultivated taste, — and was as persuasive as it was imposing. All of us — by which I mean his academical contemporaries — listened to his discourses at the literary exhibitions, and at commencement, with admiration and delight. If I might venture to rely on the impressions of those days, which yet fasten on my memory as truths unaffected by youthful excitement, I should be tempted to say that we all listened to him on these occa-

sions with the most devoted attention; and that the m
lifluous tones of his voice fell on our ears with somet
of the power which Milton has attributed to Adam when h
angel ended, so

> 'That we awhile
> Thought him still speaking, still stood fixed to hear.

I need scarcely add, that at the public exhibitions of h
class he received the first and highest part; and on rece
ing his degree at commencement, took also the first a
highest oration, with the approval of all his class, that h
was the worthiest of it, and that he was truly *princ
inter pares*. Honors thus early won and conceded a
not without their value or their use as prognostics of a
auspicious and brilliant day."

It will please the generous to know, that, while Judg
Story thus so clearly bore testimony to his friend's
preëminence as a scholar, Dr. Channing was equally
decided in assigning the first place of honor to his dis-
tinguished classmate. He often said, "Judge Story
was entitled to the first part; but he chose a poem,
and the oration fell to me."

It may be encouraging to students, also, to learn that
young Channing did not gain the charm of style referred
to, without effort. He said that his first attempts were
most awkward, and that he accustomed himself to com-
pose mentally while walking to and from the college.
He also studied elocution and rhetoric as an art, with
the aid of Longinus, Harris, Watts, and Sheridan.
He met friends, too, in private, to read and criticize
each other's writings. Above all, he zealously took
a part in the various literary societies, of his connection
with which the Hon. D. A. White of Salem, who,
though in the class before Channing, yet knew him well,
has communicated the following detailed account.

"His connection with these societies could not fail to have an important influence in his education, — scarcely less, perhaps, taken in all its bearings, than the established course of college studies. The literary exercises and the social communion which these societies afforded were happily suited to the development of his fine powers and ardent sympathies, his free and independent spirit, his social, friendly, and benevolent heart. You will, therefore, be interested, I think, to know something of them.

"The first literary society in which we met as members was the Speaking Club, since called the Institute of 1770, the principal object of which was mutual improvement in elocution and oratory. The society consisted of members from the two middle classes, twelve to fifteen from each chosen near the close of the Freshman year, and retiring at the close of the Junior year, with a valedictory address from one of the members previously appointed for the purpose. I find 'Channing' first mentioned among those chosen from his class. Young as he was, he was also elected their president. To show the impression which at that early period he made upon me, and I doubt not equally upon others, I may observe, what I now distinctly remember, that, in delivering the valedictory address in behalf of the members from my class, as my eye rested on him, I felt a respect for his taste and judgment, for his authority in criticism, which no other auditor inspired. I might apply the same remark to another occasion afterwards, in a different society, when I stood in a similar relation to him. The authority which he thus early acquired among us arose not more from his general reputation as a scholar and critic, than from the active part which he took in all our meetings, and the sound judgment and earnest eloquence which often distinguished his remarks. His whole deportment and conversation among his associates tended to the same result. With his natural ardor and enthusiasm were united so much dignity and

sweetness of manner and disposition, that it was impossi to be acquainted with him, however transiently, with feeling for him a sincere respect and esteem.

"The practice of the Speaking Club at their meeti which were held in the evening at some retired room in town of Cambridge, was, for a portion of the member declaim in rotation, while each declaimer, after his perfor ance, stood aside to receive the remarks which any of brethren might think proper to offer. All apparent fa of the speaker, which he might correct, or which oth should avoid, were freely pointed out and commented up yet always in a spirit of candor and kindness. Sometim different views would be taken by various members, giv rise to interesting discussions. Thus these meetings came schools of mutual improvement in extemporane speaking, as well as correct elocution. No one could better qualified to be both teacher and learner in s schools than young Channing. Full of life and ener and actuated alike by an ardent love of knowledge and social benevolence, his noble powers of thought and fee were never suffered to sleep when any intellectual or m good was attainable for himself or others.

"But improvement in public speaking was not the o nor indeed the chief, advantage derived from being a m ber of this society. The general influence upon an in uous young man, arising from a liberal intercourse wit many of the most intelligent and virtuous scholars of ous classes, engaged in a course of interesting exercises their common benefit, could scarcely be too highly ap ciated. His interest in the proper objects of educa would be increased, and his motives and views elev above all unworthy pursuits, while he enjoyed the

"Nearly at the same time that Mr. Channing left the Speaking Club, he was chosen into the society of the Phi Beta Kappa, and continued to enjoy, during his Senior year, the advantages of an intimate literary intercourse with the distinguished scholars of his own class. You are too well acquainted with the character of this society, which has always been a public one, to make it necessary for me to say any thing more about it than to give a general idea of the literary exercises and discussions which engaged the attention of its resident members at their regular meetings, during the last year at college. The object of these meetings was improvement in English composition, the art of reasoning, and the practice of speaking; and the principal exercises were dissertations and forensic arguments, previously written, and read at the meetings, with occasional debates and colloquial discussions.

"There was another society, of a similar intellectual character, into which Channing was elected, called the Adelphi, instituted in 1785, designed for religious improvement, but consisting principally of those members of the Senior class who expected to study theology as a profession. Their meetings were held on Sunday evenings, and their exercises, which were of a devotional and religious character, were chiefly dissertations, or discourses, and discussions on topics connected with theology and the clerical profession. *

"The Hasty-Pudding Club, composed of members of the Junior class, was formed more exclusively for social enjoyment and recreation. It originated with my class in 1795, at the beginning of our Junior year, numbering about twenty associates. Being transmitted to the next class, as they commenced Juniors, it became a permanent institution. I

* Channing delivered before this society a discourse, which was so much liked, that he was strongly urged by his fellows to print it.

well remember the animating presence of Channing amo... those to whom we committed the society on the delivery ... first anniversary address. The name of the club sufficient... shows the simplicity of the entertainment originally pr... duced at their meetings, which were held on Saturday eve... ings, and appropriately closed with a hymn sung to the tu... of St. Martin's.

"Discussions and debates were soon introduced at the... meetings, and the society during the first year assumed ... more literary and interesting character, becoming, in fa... a source of mutual improvement as well as enjoyment... Nothing could be more pure and rational than the pleasu... and recreation which the members of this society enjoy... together.

"There was another social club, of a few years' long... standing, and of a more luxurious and convivial cast,—a... its original name, the Porcellian, would seem to indicate... —into which Channing had the honor to be elected, bu... which could never have been congenial with his nature; ... and if he joined in its meetings at all, he soon abandoned ... them altogether.

"The three first-named societies, though rich in social ... and intellectual gratifications, were really working societies; ... and, during the three most important years of college life, ... served admirably well to occupy a portion of the leisure ... hours which the more industrious and gifted students found ... upon their hands, after fully attending to the course of ... studies and exercises then required by the laws of the Uni... versity.

"The course of prescribed studies and exercises, together ... with those voluntarily pursued in the several societies now ... described, and the miscellaneous reading enjoyed by almost ... every student, afforded, if not a complete, yet a very ex... cellent, system of instruction. It gave at least the bones ... and sinews and muscles, with much of the filling out, and

something of the embellishment, of a sound and healthy education.

"To a young man of an ardent, social temperament, and original turn of thought, as well as a highly gifted mind and independent spirit of inquiry, it was especially desirable that the whole of his time at college should not be covered by the prescribed course of studies, but that a liberal portion of it should be left at his own disposal.

"The arrangement of the college exercises was then so wisely ordered, that the morning of every day, after the breakfast hour, was almost wholly left, to the two upper classes especially, for uninterrupted study. Having thus secured to them the best hours of the day for close and vigorous application to study, — the best, certainly, both for the acquisition of knowledge and the development and discipline of the intellectual faculties, — and having the evening also at their command, whether for study, or the enjoyment of its most interesting results at their literary meetings, they had ample time for all their prescribed and voluntary exercises and pursuits, with the most animating motives to diligent and persevering application. I cannot, therefore, easily imagine a more eligible situation for young Channing than the one he enjoyed while a student in Harvard College, — considering, too, his peculiar advantage of living in the family of his uncle, the late Chief Justice Dana, where the want of refined domestic society, the principal defect of an academic residence, was so entirely supplied to him. Most faithfully did he improve the various privileges he enjoyed, — making, undoubtedly, more rapid progress in good learning and intellectual accomplishments than any of his fellow-students, or than he himself ever made in any other equal portion of his life."

Thus far a view has been offered of the general influences, only, which helped to form young Channing's

mind. But far more fruitful germs were planted in h by the religious and social excitements of the ti which were scattering, as by the hands of the tempe the seeds of new views of man, society, and hum life. He has fortunately left the following memento the power which this stirring period exerted upon hi self : —

" College was never in a worse state than when I ente it. Society was passing through a most critical stage. T French Revolution had diseased the imagination and u settled the understanding of men everywhere. The foundations of social order, loyalty, tradition, habit, rev ence for antiquity, were everywhere shaken, if not s verted. The authority of the past was gone. The old for were outgrown, and new ones had not taken their pla The tone of books and conversation was presumptuous a daring. The tendency of all classes was to skepticis At such a moment, the difficulties of education were nec sarily multiplied. The work required men of comprehe sive and original minds, able to adapt themselves to the n state of the world. It is not to be wondered at, that t government and teachers of the college, most of them m mature years, and belonging to the old school, should und stand little of the wants of the times. The system of g ernment and instruction went on very much as it had do for years before, and the result was a state of great insu ordination, and the almost total absence of the respect du

arly life with no self-complacency, and with no disposition to exalt myself above those who yielded to temptation, and among whom I doubt not were much nobler characters than my own. But I do recollect it with great satisfaction and with fervent gratitude to Divine Providence. Had the bounds of purity once been broken, I know not that I should ever have returned to virtue."

Judge White bears a similar testimony. He writes: —

"To give you some idea of the lively interest taken in these subjects by him and the students generally at that time, I will copy a passage respecting it from my journal. — When I entered college, the French Revolution had broken up the foundations of religion and morals as well as government, and continued to rage for some years with its utmost fury, spreading its disastrous influence throughout the civilised world, and pouring upon our country a flood of infidel and licentious principles. Our colleges could not escape the contagion of these principles; and I have no doubt that to these, and the pernicious books embodying them, much of the disorderly conduct, and most of the infidel and irreligious spirit, which prevailed at that period among the students at Cambridge, may justly be attributed. The patrons and governors of the college made efforts to counteract the effect of these fatal principles by exhortation, and preaching, and prayer, as well as by the publication and distribution of good books and pamphlets.

"'Watson's Apology for the Bible, in answer to Paine's Age of Reason, was published or furnished for the students at college by the corporation in 1796, and every one of them was presented with a copy. So deeply and so generally had the French *mania* seized upon the popular mind in this country, and so susceptible of its fiery influence were the ardent spirits of young men, all alive to freedom of thought, of action, and indulgence, that reason, argument,

and persuasion had for a time no power against it. Its ex horrible manifestation of itself at length gave them power overcome it, and scholars as well as people were roused from their delusion, and brought to look back upon it with shame and amazement.' "

It was the native tone of young Channing's spirit however, which made these movements of the age so instructive to him. Judge Story most justly adds: —

"From what has been already stated, you will readily be enabled to comprehend the general influences, the genius of the place, which surrounded your father during his college life. If I were to venture, however, upon giving my opinion upon such a subject, necessarily conjectural, I should say that there were few or none, of an external character either powerful or active. What he then was, was mainly owing to the impulses of his own mind and heart, — warm, elevated, ambitious of distinction, pure, and energetic. His associations were with the best scholars of his class. His friendships were mainly confined to them. He neither loved nor courted the idle or the indifferent; and with the vicious he had no communion of pursuit or feeling. He then loved popularity, but it was the popularity (as has been well said on another occasion) that follows, and is not sought after. It is that which is won by the pursuit of noble ends by noble means. But I cannot help thinking that external influences were not those which mainly contributed to fix the character of his life. The influences which seem to me to have regulated his pursuits, his taste, his feelings, and his principles, were chiefly from within; — the workings of genius upon large materials, a deep and wakeful sensibility, an ardent love of truth and moral purity, a conscience quickened and chastened by an earnest sense of religious obligation, and a spirit elevated by a warm interest in the human race."

And this leads to what was his most vital experience in college. The more his character and mind matured, the more earnestly did he devote himself to aspirations after moral greatness. He read with delight the Stoics, and was profoundly moved by the stern purity which they inculcated. But the two authors who most served to guide his thoughts at this period were Hutcheson and Ferguson. It was while reading, one day, in the former, some of the various passages in which he asserts man's capacity for disinterested affection, and considers virtue as the sacrifice of private interests and the bearing of private evils for the public good, or as self-devotion to absolute, universal good, that there suddenly burst upon his mind that view of the dignity of human nature, which was ever after to "uphold and cherish" him, and thenceforth to be "the fountain light of all his day, the master light of all his seeing." He was, at the time, walking as he read, beneath a clump of willows yet standing in the meadow a little to the north of Judge Dana's. This was his favorite retreat for study, being then quite undisturbed and private, and offering a most serene and cheerful prospect across green meadows and the glistening river to the Brookline hills. The place and the hour were always sacred in his memory, and he frequently referred to them with grateful awe. It seemed to him, that he then passed through a new spiritual birth, and entered upon the day of eternal peace and joy. The glory of the Divine disinterestedness, the privilege of existing in a universe of progressive order and beauty, the possibilities of spiritual destiny, the sublimity of devotedness to the will of Infinite Love, penetrated his soul; and he was so borne away in rapturous visions,

that, to quote his own words, as spoken to a friend in later years, — "I longed to die, and felt as if heaven alone could give room for the exercise of such a vocation: but when I found I must live, I cast about to accomplish something worthy of these great thoughts: and enthusiasm at that age, being then but fifteen, runs strongly to the female sex. I considered that there were powers which ruled the world, and that, if they would bestow their favor on the right cause only, it never be diverted by caprice, all would be fully arranged, and triumph was sure. Animated with this view, which unfolded itself with great rapidity and in many bearings, I sat down and wrote to this lady," — laying his hand upon his wife's arm, who was listening by his side, — "but I never got courage to send the letter, and have it yet." This holy hour was but the first wind-flower of the spring, however, the opening of a long series of experiences by which he was to be led up to perfect consecration. It is a significant fact, that in this time of exaltation, when the young moral knight-errant took his vow of fidelity and was girt with the sword of love, his heart should have instinctively sought the concert in action of woman. This faith in her power of disinterested virtue, so early felt, grew always stronger; and if disappointment in the characters and deeds of men made him ever falter for a moment in his generous aims, he found his hope and heroism renewed by woman's purity and earnestness.

As Hutcheson was the medium of awakening within him the consciousness of an exhaustless tendency in the human soul to moral perfection, so Ferguson on Civil Society was the means of concentrating his energies upon the thought of social progress. Years afterwards, his

membrance of the enthusiasm in the cause of humanity, first called out in him by this book, was so strong, that he recommended it in terms which would certainly be thought by most readers greatly to exaggerate its merits. But it is instructive thus to learn the agency whence the mind and will of a man who in after life made himself so widely felt received their peculiar direction. In his Junior year he had already become a moral and social reformer.

In the letter describing his classmate's position as a student, Judge Story says he had but little relish for mathematics and metaphysics. This was, however, a misconception, and is contradicted by his own explicit statements. Indeed, his taste was prematurely developed for philosophical investigation. His very earliest attempt at sustained composition was an essay on Electricity; and his love of natural science was always strong. He delighted, too, in geometry, and felt so rare a pleasure in the perfection of its demonstrations, that he took the fifth book of Euclid with him as an entertainment during one vacation. In relation to this point, his classmate, W. Williams, writes: —

"The Sophomore year gave us Euclid to measure our strength. Many halted at the '*pons asinorum*.' But Channing could go over clear at the first trial, as could some twelve or fifteen of us. This fact is stated to show that he had a mind able to comprehend the abstrusities of mathematics, though to my apprehension he excelled more decidedly in the Latin and Greek classics, and had a stronger inclination to polite literature."

But it was man's spiritual nature and relations which chiefly attracted his attention. He carefully studied, at this time, Locke, Berkeley, Reid, Hume, Priestley, and

especially Price. And while reading Jouffroy, in 184
he said to a friend, — "I have found here a fact wh
interests me personally very much. Jouffroy says t
Dr. Price's Dissertations were translated into Ger
at the time of their first appearance, and produce
much greater impression there than they did in Engla
and he thinks they were the first movers of the G
man mind in the transcendental direction. Now, I r
Price when I was in college. Price saved me f
Locke's Philosophy. He gave me the doctrine
ideas, and during my life I have written the w
Love, Right, &c., with a capital. That book prob
moulded my philosophy into the form it has al
retained."

One other intellectual influence, which took st
hold of him, deserves, too, special notice. This
the newly revived interest in Shakspeare. The y
men at Harvard were just then passionately give
to the study of the great dramatist; they contemp
with awe the ever various array of character and
dent which the mighty master had evoked from sil
into life; they worked the veins of profound phi
phy, worldly wisdom, natural joy, to which he
comed them in his exhaustless mines; they took
of his artistic skill in the general arrangement of
plays, examined critically the minuter beauties of
conceptions and style, committed favorite passage
memory, conversed about him, quoted him; and C
ning's taste was so much moulded by the impressio
his genius, that through life he was delighted by
intellectual treats so highly as by recitations from
land's first poet.

The political questions of the day, however,

the most quickening excitement to a spirit so philanthropic and hopeful, and through his whole college course Channing was a fervent politician. As has before been said, one of his most favorite studies was history, and among his manuscripts of this period is a long, minute, and carefully prepared essay on the English Revolution. In public and private, in friendly conversation, debating societies, themes, and college parts, he took every occasion to manifest his sympathy with the social agitations of the age. But the most definite evidence of his political zeal may be found in the two following incidents, the first of which is thus narrated by Judge Story: —

"There was one circumstance of a public and political character, which was felt with no small intensity among us near the close of our collegiate life. I allude to the political controversies between our national government and that of France, which then agitated the whole country, and ultimately led to that sort of *quasi* war and non-intercourse which the public history of the times has fully explained. The party then known by the name of Federalists possessed a very large portion of the wealth, the talents, and the influence of the country. President Adams was then at the head of the national administration; a majority of Congress supported all his leading measures; and in New England his popularity was almost unbounded, and sustained by a weight of opinion and of numbers which is without example in our country. The opposition to his administration here was comparatively small, although in the Southern States it was formidable. Party spirit ran exceedingly high, and, indeed, with almost irrepressible fury. Badges of loyalty to our own government and of hatred to France were everywhere worn in New England, and the cockade was a signal of patriotic devotion to 'Adams and liberty.'

"It was impossible that the academical walls could e
cape the common contagion. The students became e
ceedingly interested in the grave questions then befo
the country. They were nearly all united, heart a
hand, in favor of the national administration, and war
ly espoused the cause of their country. In our Sen
year (1798), your father, who was among the most wa
and decided in his political opinions, procured a meet
to be had of the students, with the sanction of the colle
government, for the purpose of expressing their opinio
on the then existing crisis of our public affairs. Th
meeting was held. He made a very eloquent and po
erful speech, and was seconded with great zeal and ea
nestness by myself and others. The result was, that
committee was appointed to draw up an address to Pre
dent Adams, of which your father was the chairma
The address, with the exception of a single passage afte
wards added, was written by himself; it was reported t
the students, and was by them accepted by acclamation
It was sent to President Adams, who made a written rep
in a very commendatory style; and both the address a
the answer were published in the newspapers of the d
and received general applause."

In the Boston Centinel of May 19, 1798, it is fo
thus reported: —

"HARVARD UNIVERSITY.

"The committee of the students of Harvard, mentio
in the last Centinel, offered the following addr

"ADDRESS

"TO HIS EXCELLENCY JOHN ADAMS,

"PRESIDENT OF THE UNITED STATES.

"SIR, — We flatter ourselves you will not be displeased hearing that the walls of your native seminary are now abited by youth possessing sentiments congenial with r own. We do not pretend to great political sagacity; wish only to convince mankind that we inherit the in- pid spirit of our ancestors, and disdain submission to the of a rapacious, lawless, and imperious nation. Though moved from active life, we have watched with anxiety interests of our country. We have seen a nation in rope grasping at universal conquest, trampling on the s of God and nations, systematizing rapine and plun-, destroying foreign governments by the strength of her s or the pestilence of her embraces, and scattering nciples which subvert social order, raise the storms of nestic faction, and perpetuate the horrors of revolution. e have seen this same nation violating our neutral rights, urning our pacific proposals, her piratical citizens sweep- g our ships from the seas, and venal presses under her ntrol pouring out torrents of abuse on men who have rown gray in our service. We have seen her ministers this country insulting our government by a daring, un- recedented, and contemptuous appeal to the people, and er agents at home offering conditions which slaves whose ecks have grown to the yoke would reject with indigna- on. We have seen this, Sir, and our youthful blood has oiled within us. When, in opposition to such conduct, we ntemplate the measures of our own government, we can- ot but admire and venerate the unsullied integrity, the ecisive prudence, and dignified firmness which have uni- rmly characterized your administration. Impressed with ese sentiments, we now solemnly offer the unwasted rdor and unimpaired energies of our youth to the ser-

vice of our country. Our lives are our own, but
are we not the sons of those who sealed our li
with their blood. If we would not defend with the
that soil which now affords a peaceful grave to the
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but indignation has dried up the source from which that
must flow. The government of college have completed
climax of their despotism. They have obtained an
which from its features I could swear is the offspring of
French Directory. Although they pretend to be firm frien
to American liberty and independence, their embargo
politics, which has subjected you to so many inconvenienc

strong proof to me that they are *Jacobins*, or at best *pre-led patriots*, who have not courage to defend the rights their country.

William, should you be deprived of a degree for not forming at commencement, every friend of liberty must sider it as a glorious sacrifice on the altar of your ntry."

The "inconveniences" referred to arose from the e, that Channing, so soon as he learned the re-ctions, formally declined to receive his part. The sident at first accepted his resignation, thinking it im-bable that a young man would be willing to give up honors of the day, and even to endanger his degree, such a trifle. But after a fortnight, finding him reso-, the government sent for him, insisted upon his forming his part, and made such concessions, that his ther, in writing to him, said, — "I think you have ed a most complete triumph. The government have tainly treated you with a most flattering courtesy; w could you expect them to yield more?" His grand-ier, uncles, mother, all joined, too, in urging him to t contented with the concessions already made, de-ring that "such advice would be approved in the very demy of honor; that even the pride of a knight-errant uld not be wounded by the course; that he had strug-d long enough for glory, and that yielding in this man-r was rather a triumph than a defeat." Thus con-ained by the entreaties of all who loved him, he finally reed to comply with the terms which the government d granted to his firmness, and went to Newport to ss the vacation and write his oration. The explana-ns and assurances of the president permitted him to press himself freely; and though he softened and

vice of our country. Our lives are our only property; and we were not the sons of those who sealed our liberty with their blood, if we would not defend with these lives that soil which now affords a peaceful grave to the mouldering bones of our forefathers."

The other incident referred to at once illustrates the state of feeling in those times, and gives proof that the unconquerable love of free thought and speech, which characterized Channing's manhood, was strong in youth.

At the graduation of his class, the highest honor, that is, the closing oration at commencement, was assigned to him. The subject was "The Present Age." But a condition was added, that all political discussion should be excluded. The reason for this restriction was, that the students of the previous year had given great offence to the Democratic party by the severity of their remarks. And as the college faculty were on the Federal side, candor seemed to demand that commencement day should not be embittered by political jealousies. They therefore prohibited the introduction of party questions. The class, however, were highly incensed at what they thought an intolerable infringement of their rights; and one of them wrote to Channing in the following fiery strain: —

"I could join you, my friend, in offering an unfeigned tear to the manes of those joys which are for ever fled; but indignation has dried up the source from which that tear must flow. The government of college have completed the climax of their despotism. They have obtained an *arrêt* which from its features I could swear is the offspring of the French Directory. Although they pretend to be firm friends

in strong proof of the fact that we are [illegible] of a [illegible] pretended patriots, who have the courage to assert the rights of their country.

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Mr. Channing was now to select a profession. He had been a hard student, "not a mere seeker of a diploma," as his uncle Henry approvingly wrote, "but a real worker," and had gained universal respect for his rare powers and attainments; his memory had been stored by extensive reading, and his judgment enlarged by constant correspondence with his sound-headed and sound-hearted grandfather Ellery; he had joined cordially in social pleasures, though with strict regard to temperance, — it being remembered that Story and he

invariably declined the use of wine, even at convivial entertainments, — and he had won the love of his associates by generous sentiments, cheerfulness, and unassuming courtesy; though so young, he had already taken decided ground as the advocate of high principles in religion, morals, and politics; he was all alive to his responsibilities, especially to his family in their poor estate; and now in what way could he best employ his energies and gifts? He did not hesitate as to his true calling. In his Junior year, indeed, he had written to Allston, — "I have no inclination for either divinity, law, or physic"; and still later he had so seriously thought of becoming a physician, that his grandfather wrote to him at length in relation to the duties and opportunities of that profession, and sent to him lists of the medical books which he should read. Even at the time when he graduated, most of his classmates supposed that he would choose the law, as the occupation best fitted to give free field for the exercise of his powers of eloquence, and urged him to take that course; but to all such appeals to his ambition he answered, — "I think there is a wider sphere for usefulness and honor in the ministry." The path of duty marked out for him by higher wisdom was plain. "In my Senior year," he writes, "the prevalence of infidelity, imported from France, led me to inquire into the evidences of Christianity, and then *I found for what I was made.* My heart embraced its great objects with an interest which has been increasing to this hour." He was the same man then that he manifested himself to be in mature life. As his classmate, the Hon. Richard Sullivan, bears witness, "there was in him the same clear and quick apprehension of truth, and the tendency to look higher than

to human authority, the same warm interest in the good and beautiful, the same temperate earnestness and independence in maintaining opinions, the same perfect purity, simplicity, and orderly course of life. He seemed destined by Providence to influence largely the character of the times in which he lived."

He returned, immediately on leaving Cambridge, to his mother's house in Newport, there to arrange his future plans; and the following letters will show at once the temper of his college life, and the feelings with which he adopted his profession. The first is one written many years later to a young friend, whom he hoped his own experience might aid.

"At your age I was poor, dependent, hardly able to buy clothes, but the great idea of *improvement* had seized upon me. I wanted to make the most of myself. I was not satisfied with knowing things superficially or by halves, but tried to get some comprehensive views of what I studied. I had an *end*, and, for a boy, a high end in view. I did not think of fitting myself for this or that particular pursuit, but for any to which events might call me. I now see, that had I had wiser direction, I might have done more; but I did something. The idea of carrying myself forward did a great deal for me. . . . . I never had an anxious thought about my lot in life. When I was poor, ill, and compelled to work with little strength, I left the future to itself. I was not buoyed up by any hopes of promotion. I wanted retirement, obscurity. My after distinction has indeed been forced on me. . . . . .

"You are in danger of reading too fast. In studying history, I sometimes made an abstract from recollection, sometimes thought over what I had read. . . . . Walk out in the pleasant, still autumnal days. Such days did a great deal for my mind and heart, when I was in Cambridge. . . . . .

"I want you to find immediate pleasure in the acquisition of knowledge, in the works of genius and art, in poetry, in beauty everywhere, and in vigorous action of the intellect. In youth it is not a good sign to inquire perpetually, What good will this or that study do? Our kind Creator then allures us to the useful, by joining an immediate satisfaction to studies or pursuits which refine or elevate us. . . . . .

"Suppose a boy to choose to be a blacksmith, and to prepare himself for his business by exercising his arm perpetually, to the neglect of his other limbs and muscles, would he become another Vulcan? Would he not do more for himself by invigorating his whole system, and getting general health? You can easily apply this to the mind. What you want is to give tone, freedom, life to all your faculties, to get a disposable strength of intellect, a power to use in whatever course you may pursue. A professional education, or one designed to fit you for a particular profession, would make but half a man of you. You are not to grow up merely for a particular occupation, but to perform all the duties of a man, to mix in society, to converse with intelligent men of all pursuits, to meet emergencies, to be prepared for new and unexpected situations. A general, liberal, generous education is what you need. Every study into which you throw your soul, in which you gain truth and exercise your faculties, is a preparation for your future course. I have found a good in every thing I have learned. By degrees your destiny will open before you. You will learn what you are good for, what you are made for. I can say nothing more definite, and this is definite enough and full of animation. Do your duty, and you cannot fail to fit yourself for an honorable work."

The next is from his classmate, Arthur Maynard Walter, who died too early for his rare genius to be fully known and prized. It illustrates in an agreeable way the warmth of Mr. Channing's college friendships.

for exertion. I mean to rouse all my energies, shake this lassitude of soul, and lose my sorrows in business. God alone knows what success will attend me. I mean to do my *duty*, and I feel careless about the event. I love my fortunes, when they spring from a resolute adherence to virtuous conduct. I trust that my burdens will be no heavier than I can bear, and I shall be cheered when I think that the struggles which I make are the struggles of honest industry.

"I suppose you know the profession which I mean to follow. Yes, Shaw, I shall be a minister, a shepherd of the flock of Jesus, a reformer of a vicious, and an instructor of an ignorant world. I look forward to a better country, and while I am journeying toward it myself, I wish to lead others the same way. I know that you revere religion; and I wish that in your political career you would sometimes look beyond the strife, crimes, and intrigues of nations, to the harmony and blessedness of the Christian society in another state. We shall take different courses in life; but we shall meet in the grave. We shall bow before the same tribunal, and, I trust, shall rejoice for ever in the same heaven and join in the same celebration of Almighty love. You think I have grown quite ministerial, but, believe me, I cherished the same sentiments in college as I do now. In my view, religion is but another name for happiness. I am most cheerful when I am most religious."

CHAPTER IV.

RICHMOND.

ÆT. 18–20. 1798–1800.

MR. CHANNING was now in his nineteenth year; and feeling that his friends had done all for him that was in their power, and yet more, that the whole of his mother's small income was needed for the family, he determined to secure some means of maintenance while pursuing his professional studies. His state of mind he thus discloses to his uncle: — "I am happy to hear that you approve of the step I have taken. It has always been a favorite wish of my heart to support myself. Bitter is the bread of dependence. All I had a right to expect from my friends was an education. This I have obtained, and I trust that Heaven will smile on my exertions." He was most happy, therefore, to receive an invitation from David Meade Randolph, Esq., of Richmond, Virginia, who was then on a visit at Newport, and was struck with the young man's intelligence, refinement, and liberal spirit, to reside in his family, as tutor; and in October of 1798, he left Newport for the South.

How much his family mourned this necessary separation appears by the following extracts from a letter of his brother Francis, then residing as a lawyer at Newport. "William has gone, and most of my joys have gone with him. You know not the worth of this 'ami-

able and almost divine fellow,' as o
calls him. Where shall I find his
I search the whole round of my acqua
a mind, united with so noble a spirit,
site feelings, I nowhere discern." To
pecially, his departure was a source of t
row. And to this overflowing affection
ingly alludes in the first letter after his arr

"My dear mother, — A favorable opport
offered, by which I can write to all my friends
jecting them to the expense of postage. I begi
To you I owe the highest obligations. The a
tenderness which you discovered at my depar
Newport will never be forgotten. I wish that m
were not so deeply interested in my welfare. I
both them and me unhappy. Every misfortune I
ence is aggravated by thinking on the pain which
occasion them. I often wish that I had been thrown
on the wide ocean of life, without one eye to watch
friendly care my various successes, or shed a tear over
follies and miseries. When I was dashing over the billow
on my passage, I felt no fear for myself; but I was di
tressed when I remembered that I had left a mother behind
me who was trembling with anxiety lest her son might be
buried in the merciless waves. I understand from Francis's
letter that you had many high winds after I left you; and
did not every gale come to me loaded with the sighs of a
mother? I mention this because I wish you not to make
yourself unhappy by your concern for me. I know that
I am far from home, where nothing but your good wishes
can reach me. I am far from your social fireside. I am
neither a sharer in your joys, nor the object of your fond
attentions. But still the same sun shines upon us, the same

providence is extended to both of us, and the same God who protects and blesses you will watch over me and mete me out a portion of happiness. Our distance from each other cannot remove either of us from our common Parent. It is this truth which consoles me in my absence from home, and I wish that it might banish from your bosom those corroding fears for my safety, which, added to the load of your domestic cares, must make life wearisome to you. I feel every day more and more attached to my new abode. I am treated with every attention which hospitality can bestow. My duties are neither numerous nor irksome, and I can find time enough for study. I am resolved to prosecute divinity. My highest hopes of happiness are beyond the grave, and I cannot do more good to mankind than by teaching them also to lay up treasures where neither moth nor rust can corrupt them. My dear mother, though I have so lately left you, I begin already to anticipate the moment when I shall see you again. Time has swifter wings than the eagle. Months and years will fly away,—and with what rapture shall I press you all to my bosom! Hope is the anchor of the soul. I lean upon it perpetually. I paint more blissful scenes in prospect than I have ever yet experienced; and should they prove as baseless as the fabric of a vision, I can still boast of the happiness which they give in anticipation. I dare not ask, but I should like to receive, a few lines from you.

"Your affectionate son."

In Mr. Randolph's family Mr. Channing resided as an honored guest, and found there a circle of warm friends. Mr. Randolph was at this time the Marshal of the United States for Virginia, and his house was frequented by the most eminent citizens of Richmond and of the State, first among whom to be mentioned with honor was the late Chief Justice Marshall, who

was then in the full vigor of his manhoo
manded universal respect for his uprightne
and dignity of presence. How much a yo
Mr. Channing's energy appreciated opportuni
for enlarging his experience and acquaintance
kind, can be readily understood. He visitec
Richmond, availed himself of the hospitalitie
by the neighbouring gentry, and on various
passed periods of leisure at plantations, besides t
with the Randolphs in the summer season.
was at this time still in her prosperity, and s
beginning to reap the penalty which slavery has
brought, in blasted fields, deserted mansions, ruin
tates, and scattered families; and Mr. Channing
deeply the charm of the cordial and elegant cou
which everywhere greeted him. With more en
siasm certainly than discrimination, he wrote to
brother:—

"I believe I have before told you that the manners of t
Virginians are more free than ours. There is one circu
stance which particularly pleases me. The men do
forget the friendship and feelings of their youth. Th
call each other by their Christian names. They addr
each other and converse together with the same familia
and frankness which they used to do when they were bo
How different from our Northern manners! There avar
and ceremony at the age of twenty graft the coldness
unfeelingness of age on the disinterested ardor of youth."

And again, to Mr. Shaw, he says,—

"I believe I have praised the Virginians before, in
letters, for their hospitality. I blush for my own peo
when I compare the selfish prudence of a Yankee with

nerous confidence of a Virginian. Here I find great ...es, but greater virtues than I left behind me. There is ...e single trait which attaches me to the people I live with ...ore than all the virtues of New England. They *love* ...*ney less* than we do. They are more disinterested. ...heir patriotism is not tied to their purse-strings. Could ...only take from the Virginians their *sensuality* and their ...*aves*, I should think them the greatest people in the world. ...s it is, Shaw, with a few great virtues, they have innumer...ble vices."

But pleasing social relations did not deaden his conscience, as in the case of others they have too often done, to the iniquity and miseries of slavery. He saw the institution, it is true, under its most lenient form; for the Randolphs were as humane as it is possible to be in relations so intrinsically unjust, and sought to reconcile their slaves to their situation, and to gain their attachment, by gentleness and kind attentions. Indeed, to judge from passages in Mrs. Randolph's letters to Mr. Channing after his return from Virginia, she was, and perhaps her husband, also, disgusted with the whole system; for she writes, in relation to the threatened insurrection in Richmond, "Such is our boasted land of freedom," — Mr. Randolph adding, "This is a small tornado of liberty." In a later letter she thus still more strongly expresses herself: "I feel a great desire to quit the land of slavery altogether." It is very probable, then, that in the family where he resided the evils of this lowest form of society were fully exposed and discussed.* "I heard it freely spoken of with abhorrence," he says. And wherever he went, language of similar hostility may well have reached him; for

* Works, Vol. II., p. 231.

the words of Washington and of Jefferson were soo
ing in the ears of their fellow-citizens, and men had
then become insensible to the absurd and hypocri
position in which the United States were presented
the world, — as a nation professing freedom and pr
tising oppression, asserting equality and enforcing ca
declaring itself in advance of the whole civilized wo
by a recognition of inalienable human rights, and
perpetuating the worn-out usages of barbarism.
then, either, had speculators discovered how to p
pone the destructive effects of slave cultivation,
breeding children, like cattle, for the Southwest mar
and replenishing exhausted coffers by the profits of
"vigintial crop." Virginia had already, to be s
voted for the abolition of the foreign slave-trade,
the economical prospect of becoming the Amer
Guinea-coast, and monopolizing the gains of merc
dise in men. But the stimulants to this accursed tr
offered by the acquisition of Louisiana and Florida
the rapid growth of the cotton-trade, and the inve
of the cotton-gin, were not then felt. And Mr. C
ning probably received, therefore, from intelligent s
holders confessions of their dissatisfaction with this
tem of concentrated inhumanity. He came, also,
sonally in contact with its workings, by sometime
suming the duty of distributing the weekly ration
visiting in the slave-huts, and conversing with the do
tics in the household; and he was once left by Mr
Mrs. Randolph, during a short absence, in entire cl

n slave and master. The following letter fully expresses the state of his feelings: —

"There is one object here which always depresses me. It is *slavery*. This alone would prevent me from ever settling in Virginia. Language cannot express my detestation of it. Master and slave! Nature never made such a distinction, or established such a relation. Man, when forced to substitute the will of another for his own, ceases to be a moral agent; his title to the name of man is extinguished, he becomes a mere machine in the hands of his oppressor. No empire is so valuable as the empire of one's self. No right is so inseparable from humanity, and so necessary to the improvement of our species, as the right of exerting the powers which nature has given us in the pursuit of any and of every good which we can obtain without doing injury to others. Should you desire it, I will give you some idea of the situation and character of the negroes in Virginia. It is a subject so degrading to humanity, that I cannot dwell on it with pleasure. I should be obliged to show you every vice, heightened by every meanness and added to every misery. The influence of slavery on the whites is almost as fatal as on the blacks themselves."

The strong Federal predilections which Mr. Channing brought with him from the North, and the earnest discussions which he found prevailing in Virginia, gave a deepened interest to his intercourse with leading men, and doubtless exerted an influence to call his powers into their fullest action. In Newport, and at college, he had been accustomed to hear only one side of the important questions, which then stirred the country, presented; but now he found himself confronted with Democrats, and was forced to meet their arguments face to face. To a friend he writes: —

"I am very desirous to see the debates in Congres find this advantage from being in Virginia, that I must a no opinion on the measures of government without hav grounds for it."

This was the period, it will be remembered, when t Federalists were still dreading the influence of Frenc Jacobinism, and when the Democrats saw in their oppo nents the tools of English intrigue, when the black cock ade and the tricolor were worn as badges by the respec tive parties, and when the most bitter suspicion and calumny everywhere prevailed. It was well for a high spirited and honorable young man to be brought thus into close contact with persons of an opposite creed from that in which he had been reared. It disarmed hi prejudices, enlarged his views of public affairs, substi tuted candor for bigotry, and taught him to consult rea son more than his passions. Indeed, so far did he learn to be just in stating the arguments of his adversaries, that his brother writes to him reproachfully, as if he had be come a traitor. But his liberality was only the first development of that many-sidedness and cautious judg ment which were so characteristic of his manhood. He was still a devoted Federalist, as appears from the follow ing letters to his friend Shaw, which are of value at once as an illustration of the temper of the times, and as a proof of his mental energy.

"My political opinions have varied a little since I saw you; but it would be unfair to charge them to the Jacobinic atmosphere of Virginia. I trust that I am guided by sober reflection. I view the world as a wide field of action, designed by its Framer to perfect the human character. Political institutions are valuable only as they improve and morally elevate human nature. Wealth and power are sub-

ordinate considerations, and are far from constituting the real greatness of a state. I blush for mankind, when I see *interest* the only tie which binds them to their country, when I see the social compact improved for no purpose but the accumulation of riches, and the prosperity of a nation decided by the successful avarice of its members. I wish to see *patriotism* exalted into a *moral principle*, not a branch of avarice. I wish to see governments established and administered with the view of enlightening the mind and dignifying the heart.

"I have premised these observations, that you may be prepared for some remarks in the following pages which might otherwise surprise you. You wish to know what I think of France. I think her cause desperate indeed. The republic has not many months to live. Enthusiasm and numbers have hitherto crowned her with success, but enthusiasm and numbers have failed her. 'Her soldiers no longer burn with the ardor of freemen, and their ranks are thinned by the sword.' Her citizens are discontented, her conquered provinces are rising in arms against her, and government finds no resources but in fleecing to the last farthing the miserable subjects whom former rapacity had reduced to poverty. The republic is split into parties, and her naval defeats have leagued all Europe against her. This I collect from newspapers. Now I cannot conceive how a government, founded on corruption, unsupported by the attachment of its subjects, unable to pay its armies, shaken by internal convulsions, surrounded by rebellious allies, and attacked, as France soon must be, by the united forces of Europe, can maintain its ground and withstand such formidable and consolidated opposition. If my information is correct, I cannot but think that the great nation is in a more critical situation than ever; and this idea has led me to suppose, in spite of the Secretary's report, that she was sincere in her pacific professions to Mr. Gerry.

"Do not misunderstand me, Shaw. I
France has given up her views on this c
say that she is less active in her intrigues.
What I mean is this, — that France rested he
cess on the party she had formed in our ow
she never calculated upon that spirit which b
the publication of the despatches, that her criti
rendered a war with us impolitic, and that it wa
her interest to heal the breach with us, and wait
favorable opportunity to accomplish her designs. I
ering tells us, that France wished to delude us by t
blance of a negotiation, and palsy our exertions. No
she wished us to repose in the lap of confidence, till, h
'sharked up the fry of Europe,' she should have leisur
devour us also. But how, in fact, was this to be done
She had evidently been too sudden in claiming tribute fro
America; she saw, that, in spite of her opiates, the eagle
eye was vigilant, and 'the national pulse beat high fo
war'; she saw unexpected energies of patriotism bursting
forth, and measures of defence adopted, notwithstanding he
tampering with our envoy. She had no navy to force us t
compliance; and thus situated, I ask you, what was she
to do? Was it not her interest to quiet our jealousies by
forming a treaty with us, and delay to another and more
promising period her schemes of bondage? Was not this
the way to enable her infernal agents to work more securely
against us, and poison the public mind with more success?
These arguments appear to me of considerable weight; and
though Mr. Gerry seems to be no Solomon in his corre-
spondence, I am disposed on this subject to subscribe to his
opinion.

"From considering France, I am naturally led to make
ome observations on the defensive steps which have been
ken, and which, it is said, will be taken, by our govern-
nt. You may call me Jacobin, if you please, but I am

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of so
Rasta

* Tl

not for enlarging our *standing army*. I wish there was nothing of the kind. It is the engine which has beat down the walls of liberty in all ages; and though I anticipate no dangers from the present one, still it is a precedent which may be fatally abused.

"I am opposed to standing armies on account of their *moral effects*. The activity of war leaves the soldier little time to corrupt himself. But an army in time of peace is the hot-bed of vice. Common soldiers are mostly taken from the dregs of society. Every farthing of their pay is spent in drinking. Example hurries along the honest and virtuous. Idleness vitiates them. They communicate their crimes to the neighbourhood in which they are quartered; and I do not think that Mr. Giles was too severe, when he said, that, 'for five dollars' worth of whiskey, they would every man of them sacrifice their country, and sell its liberties.' A soldier *by profession* is too apt to forget that he is a *citizen*. Subject to the absolute command of his superior officer, he loses the dignity of a freeman, and looks with contempt on subordination to civil authority. I have no time to write further. I meant to have said something on the alliance with England, which Paine is talking about; but I must defer it. Write soon; correct me, if I am wrong. You will find that my political principles and ideas of government are branches of my moral system. You do not know what an enthusiast I have grown for *liberty*." *

"I feel vexed almost to madness, when I see the powers of Europe sitting so quietly till the chains are riveted on them. I expected ere this to have seen every nation, from the Mediterranean to the Baltic, in arms against this scourge of society. But instead of that, the idle controversies of Rastadt are protracted, while Naples is given up to pillage,

* This letter was written a year subsequent to the one which follows, but is placed before it, as it best introduces his political sentiments.

"What will the rest of Europe think of us for
treaty with France, when all other civilized nati
dissolved their connections with her? Have they r
ly expressed their resolution to overthrow that gov
with which we are going to treat? Think not, Sha
I wish to see our government overawed by foreign
I would hurl them back with indignation. I only
whether it would not be better to sit still for a while,
affairs in Europe have assumed a more settled form.

. . . . .

"Marshall stands at the head of the list, and I do
echo the multitude, when I tell you that he is one of
greatest men in the country. His 'Answer to a Fre
holder' had a tendency to sink him in the estimation of
Northern people. But if you lived in Virginia, you would
think just as he did. I blush when I think of the Alien an
Sedition laws. They have only served to show the weak
ness of government. They were worse than useless. Mar
shall is a great character. He bids fair to be the firs
character in the Union.

. . . . .

"I wonder how —— could presume to touch the venera
ble laurels of Washington. Did not Washington distinguish
himself before and after the time of Lord Howe's com
mand? Did he not show the most consummate skill in
improving the advantages which Lord Howe afforded him?
Witness Princeton and Trenton. Let any man read Wash
ington's own letters; and if he will afterwards say that
Washington is not a first-rate general, I will yield the point.

"When I read ——'s justification of France in breaking
the treaty, I began to think that he had taken a few lessons
in the school of French philosophy. I think it worthy of
the president of the Directory, and I dare say that, if he
would communicate it to that honorable body, they would
decree him a place with Condorcet and other '*philoso-*

ists' in the Pantheon. I wonder what —— will assert next. The rankest Jacobin could not have crowded more offensive matter into the few lines which constitute the extract from his letter.

"I rejoice with you, my friend, at the victory of Nelson. I hope the report is equally true respecting the defeat of Bonaparte's land forces. The Directory, in their last communication, have carried him safe to Cairo; should it be true that he has repelled all human opposition, I would invoke old Nilus from the ooze of his fertilizing streams, and beseech him to overflow with his swiftest torrents the land he has long enriched, and sweep this prince of robbers from the face of the earth. There is one question which has arisen in my mind since the late news from the Mediterranean, and I think it an important one. Ought not a just policy to be alarmed at the disproportionate greatness and power of the British navy? There is not at present a nation in Europe to dispute with her the empire of the seas. We are exulting at the superiority of the British by sea, as we did a few years ago at the superiority of the French by land. We have bitterly rued the latter. Let us avoid the same error with respect to the former. I wish France to fall, but I do not wish England to rise on her ruins. We should be careful, that, in destroying one scourge of the world, we do not give birth to another.

"I am happy to hear that the same odium is everywhere attached to the name of Jacobin. This is the case even in Democratic Virginia. A *Jacobin* is synonymous with a dishonest, immoral, factious, and disorganizing man. There are many doubts here respecting Mr. Marshall's election. I think that he will succeed. Mr. Marshall has been much censured at the Northward for his sentiments on the Alien and Sedition laws. I begin to believe that he is right. He says that they are not unconstitutional. But they have produced an amazing irritation in the public

mind. The opposition in Congress were gradually their influence with the people in this part of A The conduct of France was too flagrant to be justifie her warmest partisans were obliged to confess that t ecutive had pursued towards her a liberal and pacific po Public opinion was becoming rectified. But the Alien Sedition laws gave new life to the enemies of governm and blew the dying spark into a flame. You no longer h government charged with ingratitude to France. This Jacobins take care to throw in the background. They br forward the Alien and Sedition laws into the front of t scene; and so successful have they been in exciting alar that there are thousands who think their liberties en gered and the constitution violated. You would suppo from their language, that they were all in chains, that th were bent down to the ground with the load of their oppr sions, — that Congress, like the Democratic negro-drivers Virginia, were standing over them with a lash in the hands, and scourging them till exhausted nature was sup ing her last breath in complaint. I have no doubt but t petition will be forwarded to Congress, by the legislature o this State, for a repeal of these odious Acts.

"And now, I would ask, what good effects have these laws produced? Is the imprisonment of Lyon, or the arre of three or four printers, an object to be placed in compe tition with the union of our country? The Alien law never has been, and probably never will be, carried into execution. The Sedition law has had no effect where it is most wanted. A printer in this city published seditious matter the very day before the Circuit Court sat here, in hopes of a prosecution; and the friends of government passed it by, on account of the irritation it would produce, and because they knew that such a prosecution would recommend him to the legislature for printer to the State. I wish government to possess en ergy as much as any man; but I believe that it is weak

ed, instead of being strengthened, by pretending to energy ich it cannot support. Is not the tendency of this to ag it into contempt, to render its measures weak and in-ctual? Is it not, in fine, much better to say nothing ut sedition, when we cannot, or dare not, repress it? I sider, my friend, that a crisis is rapidly approaching. e question must soon be decided, whether the Federal ernment shall stand or fall. I understand that one court this State has already set aside the Stamp Act as un-stitutional, and proceeded to business without it. There no doubt, but that the legislature, which meets in this n next Tuesday, will take some steps for the repeal of Alien and Sedition laws; and a gentleman, who read ne resolves in the Jacobin Gazette of yesterday, has just ormed me that one county have expressed their deter-nation of standing by the legislature, in whatever meas-es they may adopt upon this occasion.

"For my part, I care not how soon the contest is de-led. Should the worst happen, should my native coun-y be prostrated, by the arts and influence of demagogues, the feet of France, I will curse and quit it. I never ill breathe the same air with those who are tainted with e foul impurities of French principles. I never will dwell the country where I was born free, when it is doomed to oan under a foreign yoke. With tears in my eyes, I will l farewell to the roof which sheltered my infancy, and to e green graves of my fathers, and take up my abode in e foreign land from which I boast of my descent, and ich my honest ancestors left in hopes of finding climes re favorable to liberty and to the rights of man."

Mr. Channing's interest in public affairs, knowledge of tional policy, and observation of men were yet more larged, while his powers of eloquence received a stim-ant, from attending the debates of the Virginia legisla-

ture, which held its sessions in the capitol at Richmo
He writes, — "I have listened to these speeches w
a great deal of pleasure. The Virginians are the b
orators I have ever heard."

But zeal in the political movements of the day, a
social enjoyments, occupied only the intervals of hi
His energies were mainly turned to the duties of h
school and to private studies. He had under his ch
twelve boys, to whose care most of the hours of the d
were devoted. In after years, he thought himself at th
time too strict a disciplinarian. But he may have fo
a display of decision more necessary from his youth a
smallness of size, of which an amusing illustration
given in the following anecdote, related by himself. A
old colored woman came into the school to complain
some of the boys who had damaged her garden, brok
her fence, and torn up her flowers, making loud co
plaint, and wanting to see the master. When he pr
sented himself, she surveyed him for a moment, a
said, — "*You de massa?* You little ting, you can't fi
'em; dey put you out de window." He assured h
however, that the boys should be corrected, and that sh
should be satisfied for her loss, remarking, — "Pe
mamma! she knew of no way of discipline but th
lash."

Absorbed in the duty of teaching during the day, a
living much apart from the family, Mr. Channing w
prompted by his wish for quick advancement to pa
most of the night in study. He usually remained at h
desk till two or three o'clock in the morning, and oft
saw the day break before retiring to rest. He had al
gained from the Stoics, and from his own pure standa
of virtue, ascetic desires of curbing the animal natu

d of hardening himself for difficult duties. For the d of overcoming effeminacy, he accustomed himself to ep on the bare floor, and would spring up at any ur of waking to walk about in the cold. With the me view, he made experiments in diet, and was rigidly stemious, while he neglected exercise from too close plication. The result of these night-studies, and of s general ignorance of the natural laws, was, that an iginally fine constitution was broken, and seeds of dis- ase were planted in his system, which years of scrupu- us regard to health could never root out.

To these sources of illness was added another, which, it illustrates his characteristic disinterestedness, may serve a passing notice. When he left home, his prov- ent mother had given him a bill of credit on a house Richmond, with the confident expectation that he ould use it to refurnish his wardrobe. Money, howev- r, he could not bring himself to take from his mother's rge family, and never drew upon his friends. Depres- ion of spirits and absorption of mind made him care- ss, also, of external appearances; and he preferred o expend his salary in purchasing books. The con- equence was, that his clothing became much worn, nd he exposed himself during the whole winter with- ut an overcoat, except when sometimes he borrowed ne to attend church. These necessities came *home* to im, when, upon Christmas-day, he found himself too eanly clad to join the gay party assembled at Mr. Randolph's, and, sitting alone in his study, thought of is own family circle, then gathered, far away, around is mother's table. He thus alludes, years afterwards, o his home-sickness: —

"I am not sorry that you have had a touch of this disease. I know it well. I remember how my throat seemed full, and food was tasteless, and the solitude which I felt was utter loneliness. It is worse than sea-sickness, but comes from the heart; it is a tribute to the friends you have left."

This slight experience of poverty, too, sank deep into his memory, and gave him through life most tender compassion for the needy.

His general state and habits he thus describes:—

"My dear fellow,—..... Did you but know the exquisite happiness which the handwriting of a friend affords me, now that I am so far from home, without one companion of my youth to cheer my social, or share my gloomy hours, I am sure you would snatch a few moments from sleep, or the round of amusements, to scribble me a letter.

"You seem anxious to know how I am situated. Very happily, I assure you; as happily as I could be at such a distance from Newport. I finish school before dinner, and all the rest of the day I spend as I choose. I am treated with every attention I can desire. I have a retired room for my study, a lonely plain to walk in, and you know, Shaw, that under these circumstances I cannot be miserable. I often look towards the North with a sigh, and think of the scenes I have left behind me. But I remember that cruel necessity has driven me from home, and wipe away the tear which the painful recollection had wrung from my eyes. Do not misunderstand me, Shaw. When I say *cruel necessity*, I do not mean *poverty*. No! It is a necessity which my feelings have imposed upon me, — a necessity arising from a change in my sentiments, and a peculiarity of character which I cannot explain to you. It is now that I experience the benefit of habits which I formed in early life. O Heaven! what a wretch should I be, how

earisome would be existence, had I not learned to depend n myself for enjoyment! Society becomes more and ore insipid. I am tired of the fashionable nonsense which ns my ear in every circle, and I am driven to my book d pen for relief and pleasure. With my book and pen my hand, I am always happy. Nature or education has ven this bent to my mind, and I esteem it as the richest lessing Heaven ever sent me. I am independent of the orld. Above all things, cultivate this independence. You now it is my idol, and I know of no virtue more necessary a politician."

The studies to which he was assiduously devoting imself were partly of a general character, as appears om the following letters to his friend Shaw, describing is literary pursuits.

"I have not yet received an answer to my last two etters. But I abhor ceremony; and when I have an hour's eisure and a full heart, I cannot enjoy myself better than n communicating my sentiments and feelings to a friend. I am now totally immersed in literature. I have settled a course of reading for three years, and I hope at the end of that time to have knowledge enough to enter on the world. I intend to pursue a course of modern history immediately. I have purchased a set of Russell, and shall take Belsham's George the Third for a continuation. I shall gain more particular knowledge of the distinguished reigns by the help of biographies. I have understood that Harte's Gustavus is a good work. What do you know of it? If it is worth reading, and not too voluminous, could you forward it to me? What do you think of Gillies's Frederick? I can procure it here, if you recommend it. I have already Voltaire's Louis the Fourteenth. Would you advise Sully's Memoirs in this course? I shall begin Russell at Henry the Seventh of England. I have read all of Hume but the

last volume. He does not throw light enough on the [illegible] of Europe. Tell me what books must be added, and remembered. I wish I could get a good Roman and a Grecian history. I know of none which is philosophical and which attends to the private life of those nations. Ferguson will carry me to the termination of the Roman Republic. But must I wade through Gibbon to get acquainted with the Empire? Rather than do this, I will at once begin a course of ecclesiastical history. What do I know of Mitford's Greece? I shall now read history very differently from what I used to do. I shall read it as a politician and a moralist. I shall found my opinions of government on what I see to be the effects of different systems, and not on idle speculation. I study harder than ever. I have just been reading Priestley's Lectures, and have derived considerable advantage from them. I admire, above all, Ferguson's Civil Society. You lost a treasure, Sam, when you sold it to me. Do you know any thing of Ferguson's other political work? I forget the title of it. What merit has Robertson's North America? Is he, like the sun, more majestic in his setting?"

Of Robertson's Charles the Fifth, also, which he at this period read, he once remarked: —

"That history first gave me a right direction in historical matters. The introduction is superficial; but to me, in my ignorance, it was full of light, and taught the value of *broad views* of human affairs; it led me to look for the steady causes and tendencies at work among nations. On the whole, Robertson gives a pretty fair view of the Reformation, — that mighty event, — though, indeed, he was a Protestant, and no Protestant can be wholly impartial."

Speaking of ——'s poem, he says: —

"In ancient times, it was a common opinion, that Par-

nassus was hard to climb, and its top almost inaccessible. But in modern times, we seem to have made a beaten cart-way over it, and where is the man who cannot travel it without difficulty or danger? Helicon was once represented as a scanty stream, and happy was he who could get a draught of it. But now it has become so bold a river, that every plough-boy in the field of science can water his horses at it. Inspiration descends in the form of a thick fog, and the beclouded fancy which paints a monster, while it aims at sketching nature, is admired for the boldness and wildness of its thoughts. . . . . .

"His metaphors, generally speaking, are too far-fetched. He shows more of the scholar than the man, and none but a scholar can understand his productions. He pleases the refined taste of the critic, but cannot strike the master-springs of the human heart. . . . . His poetry is loaded with cumbrous epithets. He dazzles us with his splendor, but he does not warm us with the blaze of his genius. Like a glittering sword brandished in a sunbeam, he flashes light into your eyes, without communicating any of the heat of that luminary. I love an author who converges the rays of thought till they burn in a focus.

"The ancients heaped flowers on the dead, but gave a simple garland of oak to the living hero. I admire their taste. Let the servile imitator deck his lifeless page with a profusion of epithets. They keep the corpse out of sight. But genius can give the spark of life, the bloom of health, the lightning eye, the majesty of form, and the glow of thought, to her productions. What need, then, of ornament?" . . . . .

"I have lately read Mrs. Wolstonecraft's posthumous works. Her letters, toward the end of the first volume, are the best I ever read. They are superior to Sterne's. I consider that woman as the greatest of the age. Her 'Rights of Woman' is a masculine performance, and ought

to be studied by the sex. *Can* you call her a prostitute? She indeed formed a guilty connection. But even then she acted upon principle. . . . . .

"It seems that you cannot love Mrs. Wolstonecraft. I do not mean to fight with you about her. Her principles respecting marriage would prove fatal to society, if they were reduced to practice. These I cannot recommend. But on other subjects her sentiments are noble, generous and sublime. She possessed a masculine mind, but in her letters you may discover a heart as soft and feeling as was ever placed in the breast of a woman. I only know her by her writings. . . . . .

"I have been reading Rousseau's Eloise. What a writer Rousseau is the only French author I have ever read, who knows the way to the heart.

"I would also recommend to you a novel, Caleb Williams, by Godwin. Shaw, what a melancholy reflection is it that the writers I have now mentioned were all deists! Blest with the powers of intellect and fancy, they have not been able to discern the traces of a God in his Holy Scriptures, and have trodden under foot the only treasure which deserved pursuit. The pride of human nature has been the source of their error. They could not 'become as little children.' They could not bear the yoke of Christ, imbibe the meek and humble spirit of his religion, and rely upon his merits for pardon and acceptance with God."

But while earnestly occupied in political speculations, and in historical and literary pursuits, — thus already manifesting the varied mental activity which marked him in mature life, — other characteristic tendencies appeared. The poetic temperament that had led him to the beach in Newport, and to the willow walk in Cambridge, — thrilling his soul with the sense of beauty, with

yearnings to be free from imperfection, and visions of good too great for earth, — was working strongly in him now. On the banks of the James river, dotted with islets of most brilliant emerald, — under the shadows of deep groves, where century-old sycamores reared their tall, white trunks like cathedral columns, — among arbours formed by the gnarled grape-vines which twined their heavy folds over trees crushed down by their weight, where the bright, polished leaves of the holly glistened, and the gum and the maple spread out their various-tinted verdure, and the tulip-tree raised its pyramid of orange-green blossoms to the sun, — he passed hours and days of delightful wandering, lost in soft dreams and rapturous visions. In one letter he says : —

"I wish that you had been with me, Shaw! Arm in arm, we would have strolled over the fields, and gazed with admiration on the surrounding scenery. A few traces of cultivation varied the prospect, and all besides was wild and luxuriant. Nature still triumphed, still reposed on her bed of leaves under the shade of the oak and pine. Our house was delightfully situated on the top of a little hill. Before us spread a valley clothed with corn and tobacco crops. Beyond it rose two mountains. The passing clouds rested on their summits, and one continued forest covered their sides, extending down to the plain below. . . . . .

"We would often rest under the vine or the peach-tree, fill our bosoms with clusters of wild grapes, wipe the down from the delicious fruit, and slake our thirst at the friendly rivulet which murmured by our feet. I assure you I have had a charming time. I love the country. As you have but little work to do, you hardly know what is the meaning of the word Holiday. View me, pent up in a school for eight months, and then let loose in the fields, free as the air I breathe, and emancipated from the frivolous punctilios

and galling forms of society. I snuff up
I throw myself on the soft bed of grass
formed for her favorites; I feel every
renewed and invigorated. . . . . .

"You told me, some time ago, that you
the habit of musing. I wish I could say
cannot conceive how much of my time, e
season, is thrown away in pursuing the ph
ordered imagination. Musing wears away
my mind. I walk without attending to the di
times joy gives me wings, or else, absorbed
I drag one foot heavily after the other for w
gether. I try to read, but I only repeat word
ceiving an idea from them. Do give me a rec
this disorder."

Later in life, too, in counselling a young
thus alludes to his own early habits: —

"Do any thing innocent, rather than give you
reverie. I can speak on this point from exper
one period of my life, I was a dreamer, cas
Visions of the distant and future took the place
duty and activity. I spent hours in reverie. I supp
seduced in part by physical debility, but the body
as much as the mind. I found, too, that the im
threatened to inflame the passions, and that, if I
be virtuous, I must dismiss my musings. The con
a hard one. I resolved, prayed, resisted, sought re
occupation, and at length triumphed. I beg you t
yourself of my experience.

"It is true that every soul has its own warfare
through, but still we may help one another. At you
there is often a great and sudden development of the
bilities. The imagination is stirred up by the hope
vast and undefined good, by prospects of the uncertain

endless future, and plunges into reverie. The present is narrow for us. We know not what we want. Sometimes a secret restlessness devours the young, a mysterious power of the spirit. We must not wonder at this. Our nature has mighty energies, and they are given to us, if I may so say, in a rude state, that we may reduce them to harmony. The young mind, when roused to life and power, is at first very much a chaos. Some at this critical period abandon themselves to sensual excesses, in hope of realizing that intense good which they thirst for. Some give themselves up to secret musings, and seek in unreal worlds what the actual world cannot give. Happy the young man who at this moment seizes on some views, however faint, of the true and great end of his being; who is conscious, amidst his wild thoughts, that he has within himself a power of forming himself to something pure, noble, divine; who sympathizes with the generous, disinterested, heroic; who feels that he must establish an empire over himself, or be lost. The idea of perfection is of necessity revealed to us at first very imperfectly; but if we seize it with faith in the possibility of realizing it, of rising to something higher than we are, and if faith give birth to resolution, then our youth, with all its tumults and vehemence, is full of promise."

And, again: —

"Have you been searching into your own motives, affections, powers, secret processes? This may be most useful, if we study ourselves, not from self-idolatry, not under the notion that we deserve all our power of thought, but that we may learn our common mysterious nature, may learn something of all souls, may learn our end, and may raise our standard of judgment and action. But perhaps you have been employed with yourself in the sense of meditating anxiously and jealously on your defects, or of fashioning in reverie your own future lot. These are both bad

occupations. I wasted a good deal of my early life in reverie, and broke the habit only by painful self-conflict. I felt that my powers were running wild, and my religious principles were infinitely important to me in giving me the victory. The best escape from this habit is found in interesting occupation, of an earnest, absorbing nature, and in innocent, cheering society. I have suffered, too, from a painful sense of defects; but, on the whole, have been unwise to waste in idle lamentations of deficiencies the energy which should be used in removing them."

And, finally, his romantic enthusiasm is thus laid fairly bare, in a confession to his friend Shaw: —

"My dear fellow, — I sit down to write you, to disburden a full heart and cheer a heavy hour. It is spring time, and a universal languor has seized on me. Not long ago, I was an eagle. I had built my nest among the stars, and I soared in regions of unclouded ether. But I fell from heaven, and the spirit which once animated me has fled. I have lost every energy of soul, and the only relic of your friend is a sickly imagination, a fevered sensibility. I cannot study. I walk and muse till I can walk no longer. I sit down with Goldsmith or Rogers in my hand, and shed tears — at what? At fictitious misery; at tales of imaginary woe.

"My whole life has been a struggle with my feelings. Last winter I thought myself victorious. But earth-born Antæus has risen stronger than ever. I repeat it, my whole life has been a struggle with my feelings. Ask those with whom I have lived, and they will tell you that I am a stoic. I almost thought so myself. But I only smothered a fire which will one day consume me. I sigh for tranquil happiness. I have long wished that my days might flow along like a gentle stream which fertilizes its banks and reflects in its clear surface the face of heaven. But I can *only* wish

I still continue sanguine, ardent, and inconstant. I can remember the days when I gloried in the moments of rapture, when I loved to shroud myself in the gloom of melancholy. You may remember them too. But I have grown wiser, as I have grown older. I now *wish* to do good in the world. 'I love a divine,' says the good Fénelon, 'who preaches to *save men's souls*, and not to *show himself*.' I perfectly agree with Fénelon; and to make such a divine as he loves, I must throw away those ridiculous ecstasies, and form myself to habits of piety and benevolence. One of the reasons why I dislike the rapture and depressions of spirit, which we used to encourage at college, is probably this, — I find none to share them with me.

"The other day, I handed to a lady a sonnet of Southey's, which had wrung tears from me. 'It is pretty,' said she, with a smile. 'Pretty!' echoed I, as I looked at her; 'Pretty!' I went home. As I grew composed, I could not help reflecting that the lady who had made this answer was universally esteemed for her benevolence. I knew that she was goodness itself. But still she wanted feeling. And what is feeling?' said I to myself. I blushed when I thought more on the subject. I found that the mind was just as passive in that state which I called 'feeling,' as when it received any impressions of sense. One consequence immediately struck me, that there was no *moral merit* in possessing feeling. Of course there can be no crime in wanting it. 'Well,' continued I, 'I have just been treating with contempt a woman of *active* benevolence, for not possessing what I must own it is no crime to want. Is this just?' I then went on to consider, whether there were not many persons who possessed this boasted feeling, but who were still deficient in *active* benevolence. A thousand instances occurred to me. I found myself among the number. 'It is true,' said I, 'that I sit in my study and shed tears over human misery. I weep over a novel. I weep

over a tale of human woe. But do I ever relieve the di tressed? Have I ever lightened the load of affliction? My cheeks reddened at the question; a cloud of error lif from my mind. I found that virtue did not consist in fee ing, but in *acting from a sense of duty.*"

Mr. Channing's poetic temperament was chiefly mar fested, however, in the lofty hopes which it inspired fo a state of ideal virtue in individuals and humanity, fo "a more ample greatness and exact goodness, th world being inferior to the soul." In answer to one o his fervent outpourings upon these themes, his frien Walter writes to him: — "I have read your lett over and over again, and should not deserve to liv were I not delighted with the beautiful enthusiasm an benevolent wishes breathed in every word. They ar monuments of your goodness and benevolence to m more valuable than those of brass and marble. But, m dear Channing, is not your theory incompatible with th experience of ages?" And in reply to yet another le ter, his brother Francis says: — "You know nothin of yourself. You talk of your apathy and stoicism when you are the baby of your emotions, and dandled by them without any chance of being weaned. Wha shall I expect? Nothing, certainly, but what is amiable and humane; but virtue in distraction may be as idle and useless, though soaring and sublime, as a lunatic." Friends on all sides, indeed, evidently thought him the prey of fevered imagination, and to one of their appeals to be more calm and prudent he thus replies: —

"I will throw together a few observations on the subject, in as short a compass as possible, and without the least mix ture of romance or enthusiasm. I do not mean to challenge you into the lists of argument. I do not fight for victory.

only wish to convince you that I am not so wild in my views, or so erroneous in my sentiments, as your letter represents me.

"You begin with observing, that 'the will of Heaven to man is declared in the situation in which he is placed, and in the circumstances of his life'; and you afterwards say, that 'every one is a Howard who like him applies his penny or his pound.' I cannot assent to this in its full extent. You evidently go upon the supposition, that the circumstances of our lives are decided by Heaven. I believe they are decided by ourselves. Man is the artificer of his own fortune. By exertion he can enlarge the sphere of his usefulness. By activity he can 'multiply himself.' It is mind which gives him an ascendant in society. It is mind which extends his power and ability; and it depends on himself to call forth the energies of mind, to strengthen intellect, and form benevolence into a habit of the soul. The consequence which I deduce from these principles is this,—that Heaven has not, by placing me in particular circumstances, assigned me a determinate sphere of usefulness (which seems to be your opinion), but that it is in my power, and of course that it is my duty, to widen the circle, and 'throw my beams' still farther 'into the night of adversity.' This, Francis, is the leading idea which runs through my letter, and will you call it extravagance?

"It is not enough, that you do good in proportion to your power, when you have criminally neglected to enlarge this power. Will you call the idle man 'a Howard,' who indeed shares his loaf of bread with a brother beggar, but who, by industry, might have procured the means of making thousands happy? You understand me. I may have written a thousand extravagances to you which I have forgotten. But the great and striking principles which I advanced I have unfolded above, and they still appear to my sober reason as principles founded on immutable truth.

You tell me I am only a candle. Perhaps I am [illegible] farthing rushlight, a glowworm on a humble shrub. I say I am discontented at not being the sun. No such thing. Discontent is no trait in my character. Give me but the consciousness that I have done all I could and ought to do, and you pluck out every thorn from my bosom. I will [illegible] could return your compliment, and say you were a candle. I wish I could point to a man of my acquaintance and [illegible] so. Philosophers tell us that a candle fills with light a sphere of four miles' diameter. Send me the dimensions of your sphere. Mine is fifteen feet by ten. Is it not [illegible] ful! Ambition has waved her flaming torch over nations and set the world in a blaze. Avarice has penetrated earth itself, and with a steadier and more stinted light illumined the sunless mine. But show me humanity, with even a lonely candle in her hand, throwing a few beams into the night "of adversity," bringing to light the hidden treasures of neglected intellect, &c., &c. I dare go no farther, lest you should begin to compliment me about enthusiasm."

The form which his ardent philanthropy assumed was the one which must always cheer the truly noble and heroic, and which then presented itself in such glowing hues to many minds in France, Germany, and England — the vision of a *perfect society*. "Socrates and Plato," writes his brother, "were schoolmasters; Pythagoras went farther, and formed a society of virtuous disciples, — a society wonderful, because unparalleled. It was, however, confined to but a part of Italy. My brother advances with noble ardor to a vaster enterprise. The world is to be his Academy, and all mankind his pupils. To make all men happy, by making all virtuous is his glorious project. I adore it, thou moral Archimedes! but where wilt thou stand to move the mental world? Whither has enthusiasm hurried you?" &c.

so, his friend Walter writes: — "Will you make yourself miserable, because you cannot reach the rainbow from the hill? In heaven, Channing, you will find the scope you seek for progression in virtue; but here the mind partakes of the clay which incloses it," &c.

His views may be best learned from the following letter: —

"I have of late, my friend, launched boldly into speculations on the possible condition of mankind in the progress of their improvement. I find *avarice* the great bar to all my schemes, and I do not hesitate to assert that the human race will never be happier than at present till the establishment of a community of property.

"I derive my sentiments from the *nature of man.* What is man? for what was he born? To vegetate, to draw nutrition from the earth, and then wither away forgotten and unknown? O, no! he bears a spark of divinity in his bosom, and it is Promethean fire which animates his clay. Look at the human mind. See it bursting forth, spreading itself through infinite space, by its power of receiving ideas from external objects concentrating immensity in a point, and by its powers of retrospect and anticipation concentrating eternity in a moment. Need I mention his faculty of moral discernment, or his creative imagination? Now, Shaw, I would ask you, in what does the perfection of man consist; which part of his nature requires most care; from what source is his most rational and permanent happiness derived? The answer you *must* make is, 'The *mind.*' In proportion as his mind is improved in science and virtue, in that degree is he happy.

"Now, my friend, let me ask you to look on the world and to show me the man who is engaged in this improvement. All is hurry, all is business. But why this tumult? To pamper the senses and load the body with idle trap-

Yes; give me
I have my
Now, Shaw, since
think that mo
clothing it than is
speculative opinion
experience declare
healthier and ha
are few; and t
conclusion is fairly
All this is theoreti
always strive to g
these gratifications
friend; I grant the
Was man framed
this point of mora
think as I do, that
selfishness, we shall as
happiness. Again, our
or his mind? Her
look you wish to see
of a love of money in the
I think that these changes can be

'n the sentiments and feelings of mankind. How? *:ation.* Do you wonder, Shaw, that you see so elfish and avaricious wretches on earth, when you every mother, as she holds her child on her knee, g the maxims of worldly prudence into his tender ? How is it that you and I, in the midst of this n, still glow with benevolence to mankind, and de- ich high joys from the cultivation of our minds? Is is an earnest of what would happen universally, were orld to unite in instilling these noble principles into ing generation? Judge from your own feelings, er the principle of benevolence, sympathy, or human- not *so strongly impressed on the heart by God him-* that, with proper care, it might become the principle ction. Judge from your own feelings, whether the love cience is not founded upon so natural a sentiment, — an curiosity, — that, with the same care, it would per- e every bosom. I declare to you that I believe these is to be incontrovertible. Do you not glow at the pros- t? Behold the rising virtues attended by truth and dom, — peace with her olive-branch, compassion with r balm —— O my friend! I can go no farther. I feel a ble enthusiasm spreading through my frame; every nerve strung, every muscle is laboring; my bosom pants with great, half-conceived, and indescribable sentiment; I seem spired with a surrounding deity.

"'But stop,' I hear you say, 'you are too impetuous. ow will you lead mankind to educate their children in is way?' Ay, there is the rub; there lies the difficulty. is only by implanting benevolence and love of science the mind of the parent, and rooting out *his* avarice and elfishness, that we can hope to see the child educated s we wish. 'But how can this be effected? Do you ean to war with nature?' No; I am convinced that irtue and benevolence are *natural* to man. I believe

that selfishness and avarice have arisen from tw
universally inculcated on the young and practise
by the old,—(1.) that *every individual has a*
interest to pursue from the interest of the communi
(2.) that *the body requires more care than the mind.*

"I believe these ideas to be false; and I belie
you can never banish them, till you persuade man
cease to act upon them; that is, till you can p
them (1.) to destroy all distinctions of property
you are sensible must perpetuate this supposed dis
of interest), and to throw the produce of their lab
one common stock, instead of hoarding it up in th
garners; and (2.) to become really conscious of the
and the dignity of their mind. You must convinc
kind that they themselves, and all which they poss
but *parts of a great whole;* that they are bound b
their common Father, to *labor* for the good of thi
whole; that their wants are but few, and can ea
supplied; that *mind, mind* requires all their car
that the dignity of their nature and the happiness of
require them to improve this mind in science and
Believe me, my friend, you can never root out sel
and avarice, till you destroy the idea that private
is distinct from the public. You must lead every
propose to himself, in all his actions, the good of th
for his object. He must plough and till the earth,
may eat of the produce of his labor. *Mine* an
must be discarded from his vocabulary. He shou
every thing *ours*. Here would be no robbery, for
could steal nothing but his own. No man would
where such sentiments and such examples prevail

"You will tell me that this is all chimera, that if we could indeed convert one generation, it would be very easy to perpetuate this order of things by education through those that followed; but how shall we convert this generation? Shaw! do you sit still and ask this question? Rise, rise! it is the voice of benevolence. Do you not feel new energies at the sound? Why despair of success? Are not you yourself ready to devote every moment of existence and every drop of your blood to the service of mankind? And are you and I the *only* virtuous ones upon earth? No! Thousands are ready to join hands with us. Truth is omnipotent. She must prevail. Are not benevolence and thirst for knowledge so natural to our race, that, by cherishing them in youth, when the mind is unwarped, we can form them into *principles of action?* Is there a man so hard of heart, that you cannot find in him some string to vibrate to the touch of humanity? Why despair, then? You profess to believe in the Christian religion. Does not Christianity favor such a scheme? I believe it will be hard to reconcile Christian humility, charity, and contempt of riches, with the present establishment of human affairs. Read Soame Jenyns. His arguments cannot be disproved.

"Rouse, then. Consider how you may best serve mankind. Lend this letter to Walter. 'We few, we happy few, we band of brothers,' will unite our exertions in the cause of virtue and science. We will beat down with the irresistible engines of truth those strong ramparts consolidated by time, within which avarice, ignorance, and selfishness have intrenched themselves. We will plant the standards of virtue and science on the ruins, and lay the foundation of a fair fabric of human happiness to endure as long as time, and to acquire new grace and lustre with the lapse of ages.

"My dear Shaw, I fear you will say I am crazy. No, no, —

'My pulse as yours doth temperately keep time,
And makes as healthful music.'

Then you will tell me I am one of the Illuminati. I
my honor, I never did receive any letter or letters fr
Weishaupt* in my life. These sentiments have arisen al
gether from my detestation of avarice and selfishness.

"You will see, through the whole of this letter, an ar
desire to serve mankind. This is the reigning wish of m
heart. Do try to think of some means in which we c
unite our efforts for so desirable an end."

What particular plan had taken shape in his m
does not appear distinctly, though, from his papers, it
probable that he thought of joining himself, as minis
to a settlement of Scotch emigrants, whose fundame
principle was common property. Friends speak laug
ingly of his "great scheme"; and Walter proposes, i
a vein of mock earnestness, to carry out the "imagina
republic of Coleridge and Southey, and a community o
goods, in the back-woods, or, better far, in some Sou
sea island." He then goes on to expose what appe
to him the peculiar dangers and temptations of "com
munity," and ends thus: —

"Indeed, Channing, your sentiments are too extravagan
No doubt, man would be happier, if he were better. But th
difficulty is to make him better. I do not know that thi
can be done. You say it is possible; but I can hardly be
lieve. I fear that the German Weishaupt has been tam
pering with you. However, he never attacked your reason
and judgment, but only warmed your imagination, by show
ing you, in distant perspective, beautiful scenes of men, and
women, and children, sitting under oak-trees, eating acorns

* Professor at the Bavarian Institute of Ingoldstadt, and founder
of the Order of the Illuminati, 1776.

drinking water. I suppose in conformity with his wishes are studying German in order to be able to comprehend mysteries of the institution, which are so sublime that English language sinks under their weight. Jacobinism closely connected with their system, is it not? and this is reason why you tell me high things of the Democratic ginians?"

His grandfather Ellery, too, in his plain, straightward fashion, opens his mind to his young relative s: —

"Godwin's 'Political Justice' is after the manner of the nch philosophers. I am not acquainted with his moral racter; but I despise French philosophists. Their sys- goes to the destruction of all government and all mo- ty. I wish the poorer sort of the Godwinites and Jaco- ites would push home upon their rich leaders in the trines of perfectibility and equalization, the necessity of ommunity of goods, in order to a consistency of conduct h principle. This would make a division among them; I believe I may confidently say, that there is not a rich n of those principles, who would share his property with poor of the pretended fraternity. He might perhaps y, 'Be ye warmed, be ye clothed'; but he would not ve a cent, unless for the purpose of elections, or to carry me other favorite point. The principles referred to are istical; and while men are absorbed in luxury, and enter- n such high notions of human nature in general, and of mselves in particular, they will not listen with attention the self-denying doctrines of the Gospel, nor submit to t subordination which is essential to order and happi- ss, but will oppose themselves even to the government of hovah. To stand firm in the midst of such characters re- ires a great degree of religious fortitude; but I trust per- ution is not necessary to preserve your integrity, or en-

kindle your zeal. The rock on which the true churc
Christ is built is not to be overturned by violence o
undermining."

These most kindly meaning, but over-cautious, fri
little knew the depth of that living well of huma
which, first opening in young Channing's mind
reading Hutcheson in college, was thenceforth to
abroad an exhaustless river. The current might
verted, but nothing could seal the fountain. The
vice influenced his judgment, but it did not mak
for an instant untrue to the law of his own char
The project present to his mind, whatever it may
been, was laid aside; but the large philanthropy
prompted it was only purified by the sacrifice.
fears suggested by other minds daunted his ow
domitable trust. Then, and for ever,

"white-handed Hope,
The hovering angel girt with golden wings,"

cheered him and led him on.

It would be interesting, however, to know how
experience, that enthusiasm impelled him to plans
those whom he reverenced and loved thought ex
gant, was instrumental in developing the deliber
which was so conspicuous a trait in maturer life.
some may question, whether he and the world
more or lost by the vigilant purpose, then pr
awakened, to avoid the least mistake. Were the
latent energies in him which never germinated
impulses which never bloomed and bore see
chance winds to scatter? Does not the Infinit
poser balance the deficiencies of one class of cha
by the excesses of another, and thus produce ha
by the counterpoise of contrasted energies? Ca

ated being approximate nearer to the right than by ver compromising and never postponing, but always eying, the highest impulse? On the other hand, most those who knew Dr. Channing well would probably y that his crowning grace was the calm patience with ich he refrained from acting, until he was free to do without a discord in any tone of feeling. He often clared, that, if there was any thing of worth in his life d influence, he owed it to the fidelity with which he d listened to every objection that was presented by e suggestion of his own or other minds to what he *ished* to believe or to do. He thought, too, that in unger days his impetuous nature had led him into ror; and though he found it a hard trial to resist the rvency of his temperament, he was yet firmly resolved ever "to be possessed," but, under all events, to "possess his soul in peace."

But while Mr. Channing's interests were thus broad, is feelings were constantly concentrating more and more pon religion, and a preparation for the ministry. And o his friend Shaw he thus writes: —

"I am studying divinity harder than ever. Thanks to God who made me, I have chosen the only profession which could make me happy. By studying the Scriptures themselves, I am trying to discover the will of God, and the uncorrupted doctrines which our Saviour taught. I am certain hat I am impartial; and the honest mind is in little danger of going wrong.

"I once called myself a Christian. But till lately I knew not the meaning of the word. I entreat you, Shaw, not to absorb yourself so much in political pursuits, as to lose sight of the most important of all your concerns. The distinguishing duties of our holy religion are humility, purity

of heart, forgiveness of our worst enemies, forbearance u
der the heaviest injuries, detachment from the pleasu
and pursuits of this world, and supreme affection to Ge
As charity is among the first of Christian virtues, Ch
tianity necessarily requires of us an active life. It requi
us to mingle with our fellow-men, and exert ourselves
promoting human happiness. By 'detachment from
world,' then, I do not mean monastic retirement. You c
not do too much good in the world.

. . . . . .

"It is impossible for any one to be a Christian, unless h
believes that the end of this life is to prepare for heav
and bends his affections, his hopes, and his thoughts to t
all-important end. Is your heart pure? 'Blessed are t
pure in heart, for they shall see God.' Are you humbl
By which I mean, have you such a sense of your unwort
ness in the sight of God, that you are willing to rece
with an honest heart the truths which his Son taught,
give yourself up like a little child to be formed and gui
by him, and to receive salvation, not as due to your o
merits, but as a free and undeserved gift of God throu
Jesus Christ? 'Whosoever shall not humble himself
this little child, shall not enter the kingdom of God.' 'R
sist not evil.' Here is a duty too sublime almost for o
performance. We can hardly reach to so divine a heig
as to imitate our Maker in doing good to the unjust, as w
as just. Many Christians try to explain away this duty, a
infidels laugh at it. But still it is in the Bible, and it ough
strictly to be adhered to. What is the end of human e
istence? To prepare for heaven. How can we obta
heaven? By cultivating *love to God* and *love to* ma
These are the great roots from which grow all the duti
I have recommended. Now charity must govern us in a
our conduct with mankind. Christ has expressly declare
that this is a necessary qualification for one of his follower

et us suppose, then, that we are injured. Suppose, that, e our Master, we are spit upon. What does charity mmand us to do? Does she say to us, 'Retaliate,' or Forgive'? Is it not plainer than sunshine? But Chris- nity goes farther. She tells us we cannot meet with an jury worth the name. If one could rob us of heaven, he ould indeed injure us. In no other part is a Christian lnerable. Farewell. In haste, from a full heart.

"P. S. My intention was to have given you a delineation f the peculiar *doctrines* of our religion. But I had not om, and began with too little method. Should you desire I will hereafter give you my ideas in order on this sub- ct. I assure you, I was struck with the sublime *precepts* f Christianity, when I began the study of the Bible. I was ruck, too, with observing how far I had deviated from em. I found that I had not a pure, an humble, a pious, or charitable heart. I saw how Christian charity differed om what I used to call benevolence. Every thing was ew to me."

. . . . .

"You may see from my letters the warmth with which have embraced the Christian cause. Would to God that I ould resign every worldly prospect, and bend my whole oul to improvement in religion and the diffusion of the ruths of the Gospel. O Shaw! it cuts me to the heart to ee the contempt and irreverence with which the name and he worship of the 'Majesty of Heaven' are treated by the generality of mankind. Do we not offer a new cup of gall o our crucified Saviour? Are we not as inhuman as the ews? Do we not plat, like them, a crown of thorns for he head of our Redeemer? They despised him, and we re ashamed to acknowledge him."

From his own accounts, he was at this period much engaged in a patient and, according to his means, a thor-

ough review of the evidences of Christianity, be stimulated no doubt by the open avowals of infidel among the intelligent men of Virginia. This examination led him, after long struggles and painful perplexities to an unfaltering faith in the providential mission and miraculous character of Jesus Christ. It was under the impulse of this deepened reverence for revelation, that he began the serious study of the Scriptures, even writing out for himself quite a voluminous commentary upon the New Testament, which he afterward destroyed. He sought, too, the advice of religious friends; and we find him thus describing his pursuits and spiritual condition, in a letter to the Rev. Joseph McKean, then lately settled at Milton, Massachusetts.

"Dear Sir, — I applied to our common friend and brother, Francis, a few weeks ago, to desire him to procure for me a religious correspondent. I told him that I could not find in Virginia one young man to whom I could express my sentiments on religious subjects, or to whose bosom I could confide those feelings which the study of the Scriptures inspired in my own. I told him that I wanted a friend to whom I could propose the difficulties which I found in the Bible, — a friend who had devoted his life to the service of his God, to whom I could open my whole heart, and talk with the familiarity of a brother. In a late letter, he tells me that you were pleased with the idea of such a correspondence.

"I began the study of divinity with attending to the evidences of Christianity. I examined them with caution, and I think without prejudice; and I am convinced that this religion is truly divine. I have now undertaken to acquaint myself with the doctrines of this religion; and to do this I have not applied to any commentators, or to any authors except the apostles themselves. My object is to discover the

truth. I wish to know what Christ taught, not what men have made him teach. I well knew, that, if I began with reading polemical divinity, there were ten chances to one that I should embrace the system of the first author which I studied, whether right or wrong. I was certain, that, as Christ came to save the world, every truth essential to salvation must be plainly unfolded in the Scriptures. I had also observed that many ministers, instead of guiding their flocks to the gates of heaven, had become so entangled in controversy as to neglect their most solemn charge, the saving of men's souls. These are the reasons which have induced me to apply to the Bible, — that only source of divine knowledge, — and to the Bible alone. The advantages I have derived from such a course seem to prove the propriety of it. I might have found the same truths in other authors, but they could never have made so forcible an impression on my mind. I have been active in acquiring, not passive in receiving, the great precepts and doctrines of Christianity, and the strength of my conviction is proportioned to the labor I have bestowed. My heart, too, has been affected, as well as my mind enlightened. I have learned to view every thing, as it were, through the medium of Scripture, to judge of actions by the standard of Scripture morality, and to estimate the importance of present wants by their influence on the happiness of another state. Such is the plan which I follow, and such are the effects which I ascribe to it. I would thank you for your opinion on the propriety of it."

He then goes on to state some critical difficulties which he says have struck him, and closes as follows : —

"They do not affect any of the great doctrines of Christianity. But, as they are parts of the Bible, I wish to understand them, and as they are apparent contradictions, they affect the credibility of the history."

Mr. Channing was at this time examining also the s
ulative doctrines of the various sects; and he appar
pursued this work with something of the blended
dom and caution of his later years, for we find tha
was charged by correspondents both with over-c
doxy and heresy. One friend writes to him: — "
my part, I must dispense with your sermon, as our
I conjecture, do not coincide. You will look quit
ber when I tell you that I am a 'Price-ite,' and bel
with him, an honest mind to be the one thing needfu
am quite a heretic, I know, on your system, but ho
is not criminal, as I am Christian enough to hold fi
every principle necessary to piety and to virtue."
from the opposite side a correspondent appeals to
thus: — "From an observation in one of your late l
expressive of a doubt of the vicarious character of C
I am induced to think you have not read Butler wit
attention he deserves. I think he has proved, that
are convinced by historical evidence of the truth of
lation, we are not to doubt of its *doctrines* because
derful or mysterious. The arguments on the propo
are worthy, perhaps, of another attentive perusal.
not singular in allowing them to be irrefragable.
a friend to truth I shall with pleasure peruse yo
ply, and as candidly give to every objection it
weight. I must, however, request you not to
them in your letters, which are generally shown to
as they may give unreasonable and painful alarms.

although he found advantage in thus looking upon all sides of dogmatic questions, yet his inward struggles were greatly multiplied, and his mental loneliness became almost intolerable, as appears from the following extracts from letters.

"Would, Shaw, that you were here. I want a friend; but I can nowhere find one. My social feelings are as strong as ever. But I cannot often gratify them. I am sick of the unmeaning conversation of fashionable circles. By *society*, I mean the communion of souls. But where is this to be found? How I long to lean upon your arm, as I walk through the woods! But away with gloom..... I cannot but thank you for your kind attentions, which from any one else would be burdensome to me. But knowing the goodness of your heart, and that you receive more happiness in conferring than I can in receiving your favors, I banish the painful idea from my mind that I am troublesome to you, and enjoy without alloy all the pleasures which your friendship provides for me.

. . . . . .

"If you can indeed find leisure, write, I beg of you. I would empty my light purse (for light it is) every day of the week, if money could purchase such letters as I have to-night received. Do not construe any thing I have said into an indifference about hearing from you. I wish you could see the rapture beam in my dull eyes as I open your packages; you would want no other proof of my eagerness to correspond with you."

There was at that time but one church in Richmond, though services were held also in the Hall of Burgesses, where an Episcopalian and Presbyterian alternately officiated; and interest in religion generally was slight. Mr. Channing was driven to rely, therefore, very much

upon himself in determining his views, and findin
ment for devoutness and love. His trials and st
he thus makes known to his uncle :—

"Would to God that I could return a favorable an
your question respecting religion! Christianity
breathing its last. I cannot find a friend with who
even converse on religious subjects. I am obliged
fine my feelings to my own bosom. How often,
have walked out into the country, have I looked for
panion to whom I could address the language of pr
adoration which was trembling on my lips, and wh
surrounding scenes of nature had excited! But in
fear that they read the volume of nature witho
thinking of its Author. The Bible is wholly ne
That treasure of wisdom and comfort is trodden und
The wonders of redeeming love excite no sentim
gratitude. The glad tidings of a Saviour are heard
joy. Infidelity is very general among the higher
and they who do not reject Christianity can hardly
to believe, as they never examine the foundations o
it rests. In fine, religion is in a deplorable state. M
the people have wondered how I could embrace such
profitable profession as the ministry. Alas! they k
the riches which God has promised to those who ser
You may fear, my uncle, lest I have fallen a pre
contagion of example. Thanks to God! I have mai
my ground. The streams of dissipation have flowed
and I have not felt a wish to taste them.

"I will go farther, Sir. I believe that I never expe

emptuous sneers. You remember the language of the blind man whom Jesus healed, — "This I know, that whereas I was blind, now I see." Such is the language which the real Christian may truly utter. Once, and not long ago, I was blind, blind to my own condition, blind to the goodness of God, and blind to the love of my Redeemer. Now I behold with shame and confusion the depravity and rottenness of my heart. Now I behold with love and admiration the long-suffering and infinite benevolence of Deity.

"All my sentiments and affections have lately changed. I once considered mere moral attainments as the only object I had to pursue. I have now solemnly given myself up to God. I consider supreme love to him as the first of all duties, and morality seems but a branch from the vigorous root of religion. I love mankind because they are the children of God. I practise temperance, and strive for purity of heart, that I may become a temple for his holy spirit to dwell in. I long, most earnestly long, to be such a minister as Fénelon describes. Religion is the only treasure worth pursuing. I consider the man who recommends it to society as more useful than the greatest statesman and patriot who adorns the page of history. What liberty so valuable as liberty of heart, — freedom from sin?"

In this letter, it will be observed, Mr. Channing says, "I have now solemnly given myself up to God"; and among his papers is found his act of self-consecration. One reads the time-stained writing with reverent tenderness, as he would take from a crypt a sacred relic; but it is of too personal a character to publish. It is chiefly remarkable for the sincerity with which its writer lays bare the morbid action of his soul, and for the care with which he seeks to guard against renewed failure in every possible emergency, and to map out clearly the path of

duty in all relations. This paper marks the tra
point in the development of his character. Th
dreams of boyhood, the hopes of youth, the longing
aspirations of eighteen years, like morning clouds,
dense and fall in a refreshing rain of penitence. H
recognized in himself the want of unity, moral confl
and discordant tendencies, liability to sin and actual
fulness, self-love, bondage to sense, to personal hab
to social customs; he has felt to the quick the need o
harmonizing principle of order, of serenity, fulness, fre
dom, force; he has become conscious of the sublim
power of conforming action, thought, and temper to the
inward oracle of right; above all, he has learned th
mysterious law of spiritual life, that pure impulses must
be renewed by trustful, humble, earnest seeking and
waiting for the influence of the Divine spirit, and has ex-
perienced the awful fact, that

> "From God is all that soothes the life of man,
> His high endeavour, and his glad success,
> His strength to suffer, and his will to serve."

Henceforth there will be less impetuosity, more steadfastness, less bold enthusiasm, more forethought, vigilance, and patient hope. An on-looker may be inclined to mourn that conscientiousness so strictly rules an originally buoyant genius; but he will see, too, with what beautiful radiance, love, constantly brightening like a central sun, throws peace and joy upon balanced powers, moving in even orbits. The thought, also, will present itself, had this noble heart but reached maturity in an age when a faith serene as that of his later life was filling society around him like a genial atmosphere, then how would such an era of earnest piety have expanded every faculty, as the sunbeams open flowers! But these con-

ssions, shadowed as they are by the gloomy theology which at that period overspread all minds, still prove ow sovereign was rectitude in this man's moral nature, nd how comprehensive and minute was its sway. here was no trait, through the whole of after life, so haracteristic as the unsleeping oversight of his conience.

Particular phrases, and indeed the whole tone of the apers which thus open to us the secret chambers of the riter's spirit, show that the views which he then held f his own inward condition, and of his need of a renewed ife, were such as are commonly called "serious." It will be seen that he even uses the almost technical expressions, "change of heart," and "conversion." In regard to these expressions, however, and others also in the preceding letter, it is but right to add, that he frequently asserted, without reservation, that he was *never* either a Trinitarian or a Calvinist; and once, at a later period of life, when asked by a most estimable Orthodox acquaintance, "whether he had not at some time experienced conversion," he answered, — "I should say not, unless the whole of my life may be called, as it truly has been, a *process* of conversion"; to which this quaint rejoinder was made, — "Then, friend Channing, you were born regenerate, for you certainly are now a child of God."

Of this important era in his life, Dr. Channing, as late as 1842, thus wrote to a friend: * —

"Your account of Richmond was very interesting. You little suspected how many remembrances your letter was to awaken in me. I spent a year and a half there, and per-

* Huguenots in America. By Mrs. George Lee. Appendix, p. 282.

haps the most eventful of my life. I lived alone, too poor to buy books, spending my days and nights in an outbuilding, with no one beneath my roof except during the hours of school-keeping. There I toiled as I have never done since, for gradually my constitution sunk under the unremitting exertion. With not a human being to whom I could communicate my deepest thoughts and feelings, and shrinking from common society, I passed through intellectual and moral conflicts, through excitements of heart and mind, so absorbing as often to banish sleep, and to destroy almost wholly the power of digestion. I was worn well-nigh to a skeleton. Yet I look back on those days and nights of loneliness and frequent gloom with thankfulness. If I ever struggled with my whole soul for purity, truth, and goodness, it was there. There, amidst sore trials, the great question, I trust, was settled within me, whether I would obey the higher or lower principles of my nature,—whether I would be the victim of passion, the world, or the free child and servant of God. It is an interesting recollection, that this great conflict was going on within me, and that my mind was then receiving its impulse towards the perfect, without a thought or suspicion of one person around me as to what I was experiencing. And is not this the case continually? The greatest work on earth is going on near us, perhaps under our roof, and we know it not. In a licentious, intemperate city, one spirit, at least, was preparing, in silence and loneliness, to toil, not wholly in vain, for truth and holiness."

He returned to Newport in July of the year 1800. The vessel in which he sailed was a sloop engaged in transporting coal. It was in a most wretched condition being leaky and damp, and worse manned, for the captain and crew were drunken. They ran upon a shoal, and lay there till fortunately lifted off by the next tide. H

as very sick and much exposed. And his friends were ıocked, on his arrival, to find the vigorous, healthy ɔung man, who had left them eighteen months before, ıanged to a thin and pallid invalid. His days of health ere gone, and henceforth he was to experience in the ɔnstantly depressed tone of a most delicate organization ıe severest trial of his life.

CHAPTER V.

STUDIES AND SETTLEMENT.

ÆT. 20–23. 1800–1803.

At Newport, in the bosom of his family, ning now remained for a year and a half, the pursuit of his theological studies, and hav his charge the son of his Virginia friend, Mr. I and his own youngest brother, whom he was prep college. It was as deep delight to him to be a as it was to his mother, sisters, and brothers him with them. Francis had been compelled t to Cambridge, where he was established as a William thus became the head of the household; was in this situation that his lovely domestic cha began fully to display itself. The mantle of his fa sweetness fell upon him. When troubles and anxi grew too strong for his mother to bear with equanim he would pass his arm around her, saying, "It will al well, — it will all be well." He began, too, family votions, and produced an impression of holiness and ge tle dignity upon the minds of the younger members of t home circle which can never be effaced. It is said tha he was conscious, however, of an inherited tendency t irritability and sternness, which sometimes displayed it self in words or deeds; and that, sorrowing over such frailty, and feeling its unworthiness, he resolved that he would never become a minister till he had gained a con-

ol over all angry dispositions. The struggle led to a autiful triumph; and no one, who saw the unbroken renity of his mature manhood, could easily conceive at there had ever been an original excitability to overme. His disinterestedness and anxious care for each id every one around him were unvarying. He undertook the superintendence of his three sisters' education, id induced one of them to give herself up very much to is guidance. "This year," writes this sister, "is impressed on my mind by his kind interest in me. He sed to take me on his lap, and hold long conversations, hich I sometimes thought too serious, though he would lso play draughts with me for my amusement. He led e to walk with him, also, on the beach, when he would ttract my attention to the glories of nature and of its Author." He was at this time, though not unsocial, yet isinclined to large companies, and fond of retirement. Such a course, he used to say, "made less work for epentance." His whole mode of life was extremely imple and abstemious, partly with the view of restoring his enfeebled health, but still more because he felt such habits to be favorable to the calmness and clearness of mind and the pure spirituality which he aspired to reach.

The following extracts from his early papers will best show the manner in which, at this period, he was endeavouring to discipline his spirit.

"I must not consider doing good as an accidental pleasure, but make it the business of life. Let me seek, not wait, for opportunities. Let the active spirit of Christian charity be ever watchful in discovering objects, and persevering in devising means of usefulness. Love is happiness; he who grows in love grows in happiness. God is

Love; and his image in us is love. If I would resemble him, let me strengthen love. I feel now that a degrading selfishness reigns in my heart."

"In doing good, let me aim at simplicity of mean There is no need of expressing my intention, of asking an idle question, of appearing to labor. Let a silent, persevering course of action lead me to my end."

"Poverty and sickness have the first claims for relief. Let me, in my solitary walks by night, search for wretchedness, and for my Lord's sake communicate the last of my store. Let me remember with Titus, that I have lost that day in which I have done no good to a fellow-man."

"But there are higher ways of doing good. I should show the influence of religion in my life and conversation. Religion is amiable, gentle, cheerful, serene; a friend to the social affections, the source of disinterestedness. Let me not represent it, then, as gloomy or hopeless. Let my unmeaning gayety, however, throws the mind off its guard and opens the door to every temptation. Strict self-command is absolutely necessary. The Christian, though cheerful, is vigilant."

"Let charity embrace in her broad arms all sects. Why should I brand any who differ from me with opprobrious epithets? Let me unite with all who love Jesus Christ in sincerity in propagating his religion."

"It will sometimes be necessary to change the tone of approbation and pity to that of denial. But let me act on such occasions deliberately, not from whim or dislike; and having formed my resolution, let me adhere to it with firmness. Let me offer my reasons in a short, perspicuous manner, or, if I wish to conceal them, give one positive answer and leave the subject, undisturbed by remonstrance, ridicule or reproach. Mildness is not inconsistent with manly firmness. Benevolence will lose all its beauty, and much of its influence, if allowed to degenerate into indiscriminate, weak

idulgence. A world would be too small a recompense for ne sacrifice of principle."

"When I feel irritable, let me be silent, let me quit ociety. I wish to be cool and collected amidst insult and rovocation. I would avoid the diffuseness which charac- erizes anger, and vindicate my character, conduct, or pinions, in as few and temperate words as consists with he regard I owe to truth. All impatience to stop the erson who speaks to me will serve but to irritate. Let ne be calm, not using self-command as a means of tri- mph, but of mutual happiness."

The whole energy of his nature, indeed, was then levoted to a preparation for the responsible profession hat he had chosen. His days were passed at the Redwood Library, where was freely accessible to his use a collection of books, extremely rare and valuable for the times; and at night the light in the little office near the house, which he used for a study, was seen burning long after darkness had settled over his neigh- bours' homes. But this period of his life has been most happily illustrated by himself.

"I must bless God for the place of my nativity; for as my mind unfolded, I became more and more alive to the beautiful scenery which now attracts strangers to our isl- and. My first liberty was used in roaming over the neigh- bouring fields and shores; and amid this glorious nature that love of liberty sprang up, which has gained strength within me to this hour. I early received impressions of the great and the beautiful, which I believe have had no small influence in determining my modes of thought and habits of life. In this town I pursued for a time my studies of theology. I had no professor or teacher to guide me; but I had two noble places of study. One was yonder beautiful edifice, now so frequented and so

useful as a public library, then so deserted, t
day after day and sometimes week after week
dusty volumes, without interruption from a sing
The other place was yonder beach, the roar
has so often mingled with the worship of this place
ly resort, dear to me in the sunshine, still more attr
the storm. Seldom do I visit it now without thinkin
work which there, in the sight of that beauty, in th
of those waves, was carried on in my soul. No s
earth has helped to form me so much as that beach.
I lifted up my voice in praise amidst the tempest. T
softened by beauty, I poured out my thanksgiving and
trite confessions. There, in reverential sympathy with
mighty power around me, I became conscious of po
within. There struggling thoughts and emotions bro
forth, as if moved to utterance by nature's eloquence
the winds and waves. There began a happiness surpassing
all worldly pleasures, all gifts of fortune, — the happiness
of communing with the works of God. I believe that th
worship, of which I have this day spoken, was aided in my
own soul by the scenes in which my early life wa
passed." *

It was at this time, also, that he saw much of the Rev
Dr. Hopkins, and received deep impressions from the
influence of his character and doctrines. The following
spirited reminiscences, communicated in a letter to Pro
fessor Park of Andover, present a very pleasing sketch
of that consistent seeker after truth and holiness, who,
whatever his speculative errors, was at least thoroughly
in earnest.

"It was not until I had left college that I became ac
quainted with him, and a short intercourse dispelled all the

* Works, Vol. IV., p. 336.

ur and reserve which my early impressions had left in y mind. His conversation was free, rather abrupt, blunt, d often facetious. We saw at once that he had lived in study, and borrowed very little from the manners of the shionable world. He took pleasure in talking with me of past life, his controversies, &c., and I regret that I took notes, and did not, by questions, acquaint myself with the ogress of his mind. He told me, I think more than once, his first intercourse with ——, who had received Calvinm in its old forms. —— resisted his doctrines relating to he disinterested character of faith and religion in general. t length his objections were overcome, and one day, burstg into tears, he told Dr. Hopkins that he was conscious that e had never experienced true religion. Dr. Hopkins also ave me some particulars of his controversy with Dr. ——, a which it was plain that he considered himself as the unoubted conqueror. I exceedingly regret that I did not learn nore from him of President Edwards. My impression is, hat President Edwards was a good deal indebted to Dr. Hopkins for his later views of religion, especially for those which we find in his essays on 'Virtue,' and on 'God's End n Creation.' I hope you will point out clearly the relation between these eminent men. Dr. Hopkins had not the profound genius of Edwards, but was he not a man of a freer and bolder mind?

"I was attached to Dr. Hopkins chiefly by his theory of disinterestedness. I had studied with great delight during my college life the philosophy of Hutcheson, and the Stoical morality, and these had prepared me for the noble, self-sacrificing doctrines of Dr. Hopkins. I have forgotten most of our conversations on this subject. I remember his once telling me that he did not consider the last part of 1 Cor. xiii. as referring to a future life; and I think that by the 'perfect' which was to 'come,' he understood the revelation of disinterested love under the gospel. One day, a relative

of mine, talking with him about the text Ro
could wish myself accursed'), observed that
should be rendered 'I *did* wish.' Dr. Hopki
that if Paul did not say what our version ascribes
ought to have said it. The idea of entire self-su
the general good was the strongest in his mind. H
founded his moral system on the 'general good'
learned best from a tract he left on the subject, wh
Hopkins put into my hands after his death.

"He was very true to his doctrine of disinterested
far as money was concerned. His liberality abounde
deep poverty. One day, my elder brother visited
take leave of him, on going to establish himself in a
town. Dr. Hopkins said to him, — 'I suppose you ho
get money. Very well. Get it justly, and spend it ge
ously, and I don't care how much you get.' Dr. Patten
me that once at a meeting of ministers the case of a p
widow was laid before them, on which occasion Dr. Hopki
gave all he had, a quarter of a dollar. He was accustome
to say, that after that time he never knew want, and was ab
to commit himself without doubt to Providence. It was
habit, in the years 1800 and 1801, to attend a monthly mee
ing of prayer for the revival and spread of religion. Oc
number sometimes did not exceed twenty or thirty. Still,
collection was taken for missionary purposes, and, as mos
of us were very poor, our contributions did not greatly e
ceed the widow's mite. On one occasion, as I have heard
from Dr. Patten, however, a hundred-dollar bill appeared i
the box. Dr. Hopkins had received the same for the copy
right of one of his books, and he made this offering at a time
when he received next to no salary, and often, as I under
stood, depended for his dinner on the liberality of a parish
ioner.

"His views of the Divine agency and sovereignty were
utterly irreconcilable with human freedom. He one day

said to me, that he did not see how a man could be more *active*, or (as I understood him) more a free agent, than in being *pleased with a thing*; and, in the last sermon I heard from him, he insisted that nothing was necessary to responsibility but that a man should do as he pleased. The origin of the pleasure or volition was of no importance.

"His preaching can only be understood by one who had heard him. His voice was most untunable. Some of the tones approached those of a cracked bell more nearly than any thing to which I can compare it. He changed from a low to a high key, and the reverse, with no apparent reason. His manner was without animation. His matter, as far as I can trust my memory, was not made acceptable by any adaptation to the taste of the hearer. He had exercised the severer faculties of his mind too much to give a fair chance to the imagination. He had no relish for poetry, and spoke of himself as finding no attraction in Milton or Shakspeare. If his style was clear and strong, he owed these qualities to his habits of thought, and not to any study of the best writers. We cannot wonder, then, that he was a very uninteresting preacher. He sometimes ascribed the unfruitfulness of his ministry to other causes, and seemed to see in it a judgment on himself. But a minister who has not the gift to win attention should see no mystery in his failing to do good. Dr. Hopkins was a student, not a preacher. His mind was habitually employed in investigation, and he never studied the art of communication. With an unharmonious voice, with no graces of manner or style, and with a disposition to bring forward abstract and unpalatable notions, is it wonderful that he did so little in the pulpit?

"His preaching had much *naïveté*, when he descended from his abstractions. He used to speak without circumlocution, and in a plain, conversational way. Once, in preaching at Dr. Patten's, he spoke of the 'loaves and fishes' as what men were still running after; and his simple, blunt

manner provoked a smile from some of his younger hearers. He saw it, and said, 'You may smile, but it is true.'

"He was an intense student. I have learned that he studied fourteen hours a day. He told me that once he allowed himself only four hours' sleep. His study was visible from my father's house, and I recollect, that, rising very early one winter morning, I saw the light of his candle streaming through the window. He took little exercise. His frame was very strong, or he must have sunk under his labors.

"He was facetious in conversation. I preached for him once; and after the service in the pulpit, he smiled on me and said, 'The *hat* is not made yet.' On my asking an explanation, he told me that Dr. Bellamy used to speak of theology as a progressive science, and compare the different stages of it to the successive processes of *making a hat*. The beaver was to be born, then to be killed, and then the felt to be made, &c. Having thus explained the similitude, he added, 'The hat is not made, and I hope you will help to finish it.'

"His views of the times were dark. I one day told him that he must feel encouraged by the many revivals which were taking place. He replied, that these would only continue the existence of the church, but that great trials were to be expected before its triumphs. He gave a great deal of thought to prophecy, and was supposed to have a peculiar gift for its interpretation; how justly I cannot say.

"Like most of the ministers of the time, he was a strong Federalist, and was greatly grieved by the political heresy of his deacon, almost his only male church-member; whom, however, he did not spare, though in losing him he would have lost the only officer of the church.

"He was a man of perfect honesty, and he loved honesty in others. I remember his giving me an account of a council, at which he assisted, for ordination of a candidate who had received liberal opinions on religion. The young

man made no secret of his views, which were exceedingly offensive to several of the council. He answered the questions which were put to him with entire frankness; and I recollect the smile of complacency with which Dr. Hopkins spoke of his honesty, whilst dissenting from his opinions.

"Dr. Patten told me, what I did not observe, that he attached more and more importance to his opinions as he grew old, and that he bore opposition less patiently, though Dr. Patten, who was his disciple, thought him not at all excessive in this particular. I remember hearing of a severe rebuke he administered to a Methodist minister for his errors. One day, Dr. Hopkins met at the public library a singular man named Stuart or Stewart, sometimes called 'the walking philosopher,' in consequence of his having travelled over a good part of the world on foot. Stuart was a man of much kindness, too kind to lay his weight on a horse, or to eat animal food, or even to kill a musquito, when sucking his blood; but he was an atheist, and let drop some expression of his opinions before Dr. Hopkins. The Doctor was moved to indignation, and cried out, 'You fool! were it not for God, you could not move a step from where you stand.' Stuart replied calmly to Dr. Patten, who was present, 'The old gentleman seems disturbed.'

"Dr. Patten told me that Dr. Hopkins was doubtful as to the reality of his religion. He clung to the decrees, though, for aught he knew, he might himself be decreed to endless misery. I suspect, however, that his doubt was like that which men feel as to their living through the day. He was habitually cheerful, though I once saw him in what seemed to me deep dejection. I was with him the day after he was seized with his last sickness. A minister present prayed with him, and for the continuance of his life. When the prayer was finished, Dr. Hopkins said something to this effect:—'You should not have asked for my life. I can do nothing more. It is time for me to go.' He could

not at that moment have been distressed by doubts. Pe haps these were the last words I heard from him.

"These are very unimportant reminiscences, but I fe bound to contribute what I could to his biography. Th prominent light in which Dr. Hopkins is to be placed i that of a student seeking the glory of God and the appro of true religion, by purifying the common faith of its error and unfolding the Christian system in its harmony and tru proportions. He had many qualities fitting him for a re former, — great singleness of purpose, invincible patience of research, sagacity to detect and courage to expose er rors, a thirst for consistency of views, and resolution to carry out his principles to their legitimate consequences. I consider him as having contributed largely to the mor rational form in which Calvinism is held among us. I can not judge in what proportions this credit is to be divided between him and President Edwards, and I shall be pleased to be enlightened on this point in your biography. I indeed shrink with a feeling approaching horror from some of his doctrines; but do not on that account withhold the reverence due to his character."

The generous and discriminating notice of Dr. Hopkins given by Dr. Channing, in his Sermon at the Dedication of the Unitarian Church in Newport,* should be read in connection with these reminiscences by all who would fully understand the relation between this venerable man and his young friend. He there says: — "I need not be ashamed to confess the deep impression which his system made on my youthful mind. I am grateful to this stern teacher for turning my thoughts and heart to the claims and majesty of impartial, universal be nevolence."

* Works, Vol. IV., p. 341.

In December, 1801, Mr. Channing was elected to e office of Regent in Harvard University, a situation every way most desirable, as it gave him support ile pursuing his studies, — exacted only the slight duty preserving order in the building where he resided, and exercising a general superintendence over the young en, — brought him into the immediate neighbourhood the valuable library of the college, — and, though parating him from his family, reunited him to his elder other. He returned to Cambridge in the early part the year 1802; and his appearance, manner, and aracter at this period are thus described by his college iend, Judge White.

"At that time, I remember, my impression was, that a reater change had passed over him during the few years f his absence, than I was prepared to expect. Instead f the firm, elastic step and animated manner which sed to distinguish him, he appeared somewhat debilitated y ill health, and was more remarkable than formerly for entleness, and a serious air and tone of conversation. I ad thought of him as peculiarly qualified for eminence in he legal profession, and was struck with some surprise, on inding that he had no ambition for any such distinction. ut I soon perceived how much more elevated was his amition. His whole soul was engaged in the sacred studies o which he had devoted himself, and he at once showed hat he had already become what St. Paul charged Timothy o be, — 'an example in word, in conversation, in charity, n spirit, in faith, in purity.' His wisdom, goodness, and anctity, as well as his genius and intellectual powers, were trongly developed; and I began to feel in his company, vhat only increased upon me afterwards, a mingled affection and respect, approaching to awe, which the presence f no other man ever inspired in the same degree.

"In the spring vacation of that year, being myself co
nected with the University, I had the measles badly at m
room in college, and I have always remembered him as
comforting angel in my forlorn condition. As expressed b
me at the time, — 'I suffered nothing from want of atte
tion, &c. William Channing watched with me, beside
bringing me nice things as proofs of the ladies' remem
brance. He has himself all the softness and delicacy o
manner in attending to the sick which would become a wo
man.' This but feebly represents the impression which hi
tender and assiduous care made upon me, and which I
could never forget. A China cup, in which he brought
some of the 'nice things,' being left at my room, has been
preserved as a precious memorial of his kindness, and is
still among the first objects to greet my eye in the morning,
and to awaken delightful associations connected with him,
— associations which can hardly fail to have a salutary in-
fluence through the day. The agreeable and generous
manner in which all his favors were conferred added to
their intrinsic value a charm which made the remembrance
of them peculiarly grateful. Such instances of kindness
however common they may have been, are worthy of no
tice, as illustrations of his character, and of the genuine
ness and extent of his benevolence. He always seemed
actuated by the same sincere and elevated Christian love
manifesting it in his whole manner, and in all his social in
tercourse, extending the same cordial greeting to those wh
were entitled to it, whether he met them in solitude or in s
ciety, among the humble, or in the presence of high dignit
ries. The imposing presence of official greatness, whi
might make some persons forgetful of humbler friends, ne
er appeared to influence him in the slightest degree. I
own great mind was above the ordinary effect of such c
cumstances, and it cost him no effort to be faithful to
convictions of the inherent dignity of man's nature, and
carry out his principles in all his conduct."

In relation to his theological studies, and the opportunities offered to him at Harvard, the same friend gives the following account: —

"When he was pursuing his professional studies at the University, we must remember that his advantages were very different from those now enjoyed there by the students in Divinity. At that time the means of theological instruction were comparatively meagre; yet they were doubtless superior to what could be expected from the tuition of any clergyman unconnected with the University, and greater to Mr. Channing than to other resident graduates engaged in the like studies. President Willard, I well remember, in speaking of the Regent's office, told me that one of his views in recommending its establishment was to afford an eligible situation for some worthy student in divinity, who might be induced by it to pursue his studies at Cambridge. I have no doubt that Mr. Channing found it an eligible situation, and with his peculiar qualifications for self-direction, and his strong turn of mind for an independent course of study and inquiry, that he made greater proficiency than is now common, even with distinguished scholars, who enjoy the higher privileges afforded by the Theological Institution. President Willard and Professor Tappan, both of them able and learned divines, were constantly accessible for advice and assistance, in addition to the interesting public lectures of the latter, who was then also delivering his course upon the Jewish Antiquities."

Of Professor Tappan, the Rev. Dr. Pierce writes as follows: —

"You may know Mr. Channing's opinion of him by the fact, that he had him to preach his ordination sermon. He was considered a moderate Calvinist, which the Rev. John Dippon of Taunton used to say 'is a contradiction in terms.' Dr.

"In ... partial a divine as I ever knew, ... nected ... repossess the minds of his pupils, ... room ... to judge for themselves. It is we... comf ... a strong mutual attachment between ... me ... his distinguished pupil. Dr. Tappan was ... tion ... the most popular divines who entered our ... bri ... men as George Cabot, Fisher Ames, Judge L... br ... hesitate to pronounce him one of the best pre... m ... day."

n

t

Judge White thus continues : —

"The College library, with others to which Mr. Ch... access, afforded the books which he needed, and ... one better than himself knew how to use. He read ... knowledge and for truth, not to form or confirm ... ion. No writers had authority with him in matters of ... beyond the force of their evidence and arguments. I ... remember the freedom of his remarks and criticisms ... works of high reputation, by the impression they gave ... of his independence of mind in judging for himself. ... celebrated Dr. Hopkins, of Newport, founder of the sy... of divinity which then bore his name, seemed to have ... authority with him than any other divine, but I am sati... it was rather owing to the influence of his virtues than to ... weight of his opinions."

Mr. Channing's course of theological studies is ... known. Obviously, however, it could not have ... such as would now be considered at all thorough, fo... new era in theology opened by the great student ... had scarcely dawned, — and with the few ... books at his command he must have received but ... guidance in the "enchanted wood, where it is h... distinguish truth from falsehood, and whose maze re... more than an Ariadne's clew," as Jortin well s...

al history.* But his general impressions of heology, formed undoubtedly *in part* at that — though, as will be perceived, some of the spoken of have been published since that time, — ɔe learned from the following letter, written long equently to a German friend. These brief criticisms, ɔh are but a confirmation of thoughts already express- by him in his Review of Fénelon,† will give the :, though confessedly a very imperfect, notion of his ɔ and judgment in theological literature. Plainly he d but little satisfaction in the writers to whom he had ss.

I fear you think I have forgotten my promise to send a list of the best theological works in our language. the task is more difficult than you imagine. Had you d for a catalogue of the most prominent commentators polemics, I could have furnished it at once. But you ted, if I understood you, to know something of those ers who had given such enlarged views of Christianity n enlightened and philosophic mind might read with rest and profit, and such writers are not very common. English theology seems to me, on the whole, of little th. An established church is the grave of intellect. impose a fixed, unchangeable creed is to raise prison- s around the mind; and when the reception of this creed nade a condition of dignities and rich benefices, it pro- es moral as well as intellectual degradation, and palsies conscience as much as it fetters thought. Once make quity a model for all future ages, and fasten on the mind ystem too sacred for examination, and beyond which it t not stray, and in extinguishing its hope of progress

* Jortin's Remarks on Ecclesiastical History, Pref., p. vi.
† Works, Vol. I., pp. 167–174.

you take away its life. One almost wonders that the in
tellect has advanced as far and as fast as it has done
when one considers the war waged against it by civ
and ecclesiastical power, and the heavy chain under whi
it has been compelled to move. I conceive that the tame
ness, frigidness, and dulness by which theological writings
are so generally marked are to be attributed chiefly to the
cause now stated. The intellect, paralyzed by authority
and established creeds, has discovered less energy in treat
ing that sublimest and most exciting of all subjects, religion,
than in discussing the most ordinary interests of the present
life. In England, the Established Church has been a dead
ing place to minds which anywhere else would have signal
ized themselves; and unhappily Dissent in that kingdom
began in a bigoted attachment to Calvinism, which, by ex
citing the mind, did occasionally call forth much energy
of thought, but which still, by infusing unjust and degrading
views of God and of human nature, may be regarded as on
the whole unfavorable to the progress of intellect. I think,
therefore, that there is little in English theology to repay
the attention or meet the wants of an enlightened mind.
You will not often find broad views of Christianity, showing
its harmony with human nature, and with the great laws of
the universe, as far as we understand them, and its tenden
cy to secure the true perfection of the individual and the
race. You will seldom find that union of reason and enthu
siasm, without which a system is essentially defective in
correspondence to the human soul. Still, there are powerful
thinkers in this department of literature, as in all others,
and I will name to you a few books which I think will inter
est you.

"Butler's Analogy is one of the noblest productions of
the mind, and deserves to stand at the head of the list; and
his Sermons, although too abstruse for that species of com
position, are among the finest ethical discussions. Lard

er's Credibility is a work of immense labor and research, istinguished by accuracy, candor, and sagacity, but too oluminous for a general reader. You will find an abstract f it in Paley's Evidences, the best view, I presume, in any nguage, of the proofs of our religion. Paley's Horæ aulinæ is, perhaps, the most original work on the evidences f Christianity of our times, being strictly a discovery where othing original was expected, and furnishing an argument hich derives strength from the very circumstance of s long concealment. To these books on the proofs of hristianity may be added Campbell on Miracles, Douglas's riterion, Watson's Answers to Gibbon and Paine, Priest-y's Letters to a Philosophical Unbeliever, Priestley's Ser-on on the Resurrection, and Robert Hall's Sermon on nfidelity. In this connection Farmer on Miracles deserves be read, and his book on Demoniacs bears on the same bject. Campbell's translation of the Gospels, and espe-ally the preliminary dissertations, are highly and justly val-ed. Wakefield's translation of the New Testament is in igh repute. Law's Theory of Religion is the best view I ow of the history and progress of religion. The second lume of Hartley's Observations on Man is on the whole an mirable work, disfigured, indeed, by a gross mechanical ilosophy of the mind, but full of useful and exalting views religion and duty. Locke's Reasonableness of Christian-y is worthy of its author, being chiefly intended to show e essential objects of Christian faith, or what that faith is hich, as far as opinion or speculation is concerned, consti-tes a man a Christian, and to refute indirectly the com-on sectarian notions on this subject. We have produced in is country a metaphysician, Edwards, whose work on the ill has seldom, if ever, been surpassed in acuteness. He as the advocate of necessity. The doctrine of free-will as found a very able advocate in Dr. Samuel Clarke. New-me's Observations on the Character of our Lord is not a

work of genius, but is one of the best summaries of
teaching, and gives a minute analysis of his ch
Lowth's Lectures on Hebrew Poetry, though writte
nally in Latin, belongs to English literature, and was
worthy of a commentary by Michaelis.

"Under the head of Christian evidences, I forgot
by our countryman, Mr. Verplanck, which I thi
great merit. I find, on looking back, too, that I hav
ted two other authors on this subject, who are worth
attention, — Leland on the Necessity of Revelatio
able for its learning, and Chalmers's Evidences,
very deficient in comprehensive views of the subje
singularly forcible in illustrating particular branches

"The best sermons are those of Jeremy Taylor,
Sherlock, Horsley, Price, Robert Hall, and Buckmin
this country. In Sherlock you will find an able ex
of skepticism, as it manifested itself in his age.

"In practical theology the most striking work
remember is Law's Serious Call to a Holy Life, —
of ascetic character, and smelling of the cloister, bu
forcible in its appeals, and original in its illustrations.
books of a miscellaneous character deserve to be men
— Price's Dissertations and John Foster's Essays; t
mer uniting with strong and just thinking a mild,
exalted piety, — and the latter, though perhaps repul
a foreigner by frequent involutions and obscurities o
yet abounding in felicities and energies of expressi
well as in fresh and vigorous conception.

"I have said nothing of three authors of great na
Hooker, the author of Ecclesiastical Polity, Cud
whose chief work is entitled The Intellectual System

"The Puritans, from whom we of New England are de-
ended, boast of three writers who would do honor to any
use, — Howe, Owen, and Baxter; but their works, though
nishing proofs of great power and deep piety, are too
figured by a technical theology to be read much except
professed theologians.

"Coleridge has just formed a book of extracts from
ighton's works, accompanied by notes from himself;
d should the work ever appear, I doubt not that it will be
ry valuable; for Coleridge's genius is known to you, and
ighton was a rare union of learning, imagination, and a
lestial spirit.

"I am sorry that I have not been able to speak more
vorably of English theology; and I wish you to under-
nd, that the opinion of the majority is against me, and
t were I to publish what I have written, I should be
arged with gross injustice. But I must write what I
lieve."

A friend, who was much with Mr. Channing at the
eriod of his life which we are now considering, has the
pression, that his time was more occupied in writing
an in reading. And his remaining papers give every
ason to believe that he had already formed his pecu-
r habit of following out a train of thought pen in hand.
Vriting was with him, as he often said, the one great
eans of making clear to himself his own thoughts.
ew suggestions were noted; contradictory views placed
de by side; qualifications and exceptions carefully
ated under the admitted principles to which they re-
rred; broad, general views given of whole subjects;
rticular conclusions succinctly recorded; and thus
adually, from a main root, a whole series of truths
anched out and divided itself into its large classifica-
ons and minuter bearings. He early acquired these

habits of methodical thinking; and all p
facts grouped themselves into an order, wl
farthest possible from a mere mechanical a
and which was ever unfolding under the organ
of his spirit. This exactness of mind shoul
fully heeded by all who would trace aright
ning's after progress as a theologian, and a reli
social reformer. For what might often have se
those little acquainted with the laws of his inn
ture like timidity or slowness was actually but th
ing of his unappeasable desire to obtain such a v
any subject as should have coherent wholeness in
and be in unity with other views which he regard
established. Already he was thus cautiously and
tiently investigating the great problems, — as to the Div
Being and Character, — Human Nature, its destiny a
duties, — Christ and Christianity, — Society and its
rious relations, — to the solution of which his after
was consecrated. Already he had reached the fountai
head of those rivers of thought, whose course he was
explore and trace to their mouths. And the truly im
portant part of his theological education was this proce
of spiritual discipline, by which he was learning to co
centrate his whole energy of will and thought upon su
lime objects, until they inspired him with their grandeu
filled him with new desires for good, enlarged his powe
of feeling and comprehension, fixed his reverent regar
and, through doubts and hopes, perplexities and mer
conflicts, brought him up at length to the mount of vi
ion, and to intercourse with God and the supernatu
world. It was a process in which piety, conscientio
ness, scientific thinking, imagination, humanity, and l
of beauty were blended, to lift him into communion

ritual realities. A distinct intuition of these spiritual
ities, and an abiding consciousness of the mysterious
substantial, awful at once and loving ministries, by
ch man's existence upon earth is enveloped and per-
ed, were the one result of his inward training which
le him so influential as a religious teacher. He
attained to that living, transforming, renewing faith,
se principle is Divine love working in us, — whose
t is love to man.

No authors probably aided him much in this travailing
give birth to great thoughts conceived by the spirit.
two of the writers mentioned in the foregoing letter
e so often and so gratefully referred to by him, —
ides Hutcheson, Ferguson, and Price, whose influ-
e has already been described, — as to prove that
did something to determine at this period the cur-
t of his thoughts. The first, and by far the most
ful to him, was Butler, whose Sermons on Human
ure he regarded as unsurpassed in English for clear,
condensed thought, and to which may be traced,
haps, the germs of some of his most important views.
d the second was Law, whose mystic piety and ear-
t longing for spiritual perfection touched harmoniously
y chords of his religious sympathy, although he felt
his temper was in other respects gloomy and narrow.
spoke with much regard, also, of Edwards, whose
rgy of intellect he greatly admired, while denying the
ndness of his doctrine of necessity, and utterly re-
ing its conclusions; many of whose writings he
ught suggestive of deeply interesting views of the
itual relations between the Divine Being and man,
le he was horror-struck at the theology of others;
l whose sketch of his conversion he once read in part

to a friend, with a voice trembling in its tende
eyes softened with emotion, as being one of
pathetic and beautiful sketches ever given of th
workings of the soul.*

His habits as a student may be partially illustr
the following extracts from his private manusc
that period. They show the earnestness with w
was seeking to control his intellect and to dire
the highest objects.

"It is easy to read, but hard to think. Without
we cannot make the sentiments of others our own.
ing alone adopts them into our family. It is my mi
that I have read much, but have reflected little.
reverse this order. I prefer strength of impression
ficial knowledge, however extensive."

"We are very apt to think we have ideas, when
only words. We mistake synonymes for definitions.
often found rich ideas by analyzing words, pa
when they are metaphorical. Words should neve
in a loose sense. We are apt to be led astray by
analogies, particularly in reasoning on the nature
It has been well observed, that, when beginning
we should consider the degree of evidence to
should yield our assent."

"In pursuit of truth, I should possess indefati
tience and invincible perseverance. Have I not
errors to avoid the toil of inquiry? Let me rea
feebling productions, but such poetry and works
only as will tend to strengthen the purposes an

"I often find my mind confused; a thousand indistinct as distract it. In such cases, it would be best to snap the in of thought at once, to leave my books for a season, to return back to the first step of the argument. In all studies, I should pray for the Divine blessing. There periods, when the mind is indisposed to serious study, n it sympathizes with a suffering body, when its tone is roved, and its powers require relaxation. But we should nguish natural infirmity from that indolence which grows ndulgence, and which one vigorous exertion would drive y. It is desirable, and I think it possible, to acquire a quest over the former weaknesses of nature. May we form a habit of attention which pain itself cannot dis- ? Do I not too often apologize for indolence, by at- ting it to bodily indisposition? Let me check that g habit, which I have indulged, of reading a thousand s,—a habit by which the tone of the mind is destroyed, we turn with loathing from wholesome studies. Regu- y and order are essential; and when I have formed an, let me submit to many inconveniences rather than rve from it."

I have hitherto confused my mind by indiscriminate ing. I wish to obtain clearness of conception, a sim- mode of considering objects. I should be careful at in separating from a subject every thing foreign to it, place it in as distinct a light as possible. After I have my books for relaxation, I must ease my mind of a load hought, and leave it to calm enjoyment."

It is always best to think first for ourselves on any sub- , and then to have recourse to others for the correction improvement of our own sentiments. Thus we may h truth, which we should never have observed, had we ght a particular mode of thinking from any author. No ciples should be received from education and habit ely. Let me observe, before perusing the opinions of

observers. We check original thought by first learning [w] and what to think from others. The strength of oth[ers] should be called in only to assist our weakness, not to p[re]vent the exertion of our own powers. By means of [th]dependence on books, error, as well as truth, descend[s] hereditary succession. The sources of original thought [are] dried up, and the mind is overflowed by foreign str[eams] derived through channels which other men have for[med]. Self-dependence in science is the road to useful [re]. The quantity of knowledge thus gained may be less, [but] the quality will be superior. Truth received on au[thor]ity, or acquired without labor, makes but a feeble impr[es]sion."

"Whenever hypotheses are to be formed, let me first [lay] down the facts on which they must be grounded, and [ex]them carefully. It would be advisable to form a blank [for] merely for the insertion of those truths to which I [am] and it would be useful to revise whatever I have hith[erto] taken for granted, and judge it impartially. Let me be[ware] lest a love of originality lead me astray. Ambition [is] fatal as prejudice. Love of truth is the only principle [that] should influence us; and those truths which will have [an] ence on life are alone worthy of present attention. I [am] born for action. My object is to do good to the world [by] promoting the cause of religion, as well as to advance [my]self in religion. A life of constant action and unwe[ari]exertion excludes universal knowledge. The improvem[ent] of the heart is infinitely more important than the enla[rge]ment of the understanding. I hope for immortality [in] heaven, not immortal fame on earth. I therefore wish [to] have a few important truths impressed deeply on my m[ind] rather than to be lost in that chaos of universal knowl[edge] which has hitherto distracted me. Knowledge is only [a] means. Let me not make it the end. Abstruse specu[la]tions on useless subjects will but waste my time."

"As I find myself full of prejudices on the subject of vernment and politics, I will lay them aside for a year; d let me not even talk on them, except with intimate ends. History I will lay aside for the same time. Let learn to be silent on subjects where I am ignorant."

"I must be very careful, lest, when my heart is warmed, should be disposed to receive without examination the er- rs of enthusiasm for Christian truth. I fear that I am prej- iced in favor of some doctrines, and there is danger of bending Scripture to my preconceived opinions. Let always pray for impartiality, and strive to read without judice. I should also try to acquire a spirit of modera- n from the Bible, instead of that narrowness of sentiment ich is creeping upon me. Let me study Scripture with- any ambitious views of striking out a new system, or of ining by ingenuity. Plain truth is worth far more than splendid speculations of philosophical divines."

"Conversation on religious subjects will be highly improv- , if I keep my heart open to conviction, if I strive to ob- truth, if I can listen with patience and without interrupt- the speaker, and if I feel a desire to learn and not to ne. In these conversations I must not make a show of religion, and of my religious feelings. I must make no se about my experience; and, in fact, it would be best to t the word 'I' in discourse."

"I am so much afraid of being led astray by human sys- s, that I wish to conform myself wholly to the Bible. me read it with the docility and simplicity of a child, sible of my blindness, and praying for light. Let me be rless of consequences in pursuing the truth, and strive to p in view the connection which binds together the sacred tings. Let me read them, not with a view to speculate, to learn the will of my Lord and Master. Let me con- plate his character, have his example ever before my es, learn of his life as well as of his words, and strive

to be assimilated to so perfect a model. Let me impress my mind with the importance of the Scriptures, with their superior value to human learning, and let me make a practical use of every part of them."

"I should endeavour to form my mode of preaching, as well as of thinking, on the Scriptures. Every sect has its *cant*, and there is danger of being blindly led by it. Let me strive to discover the errors of the party or sect to which I belong. Indiscriminate approbation is a sure step to error. Adherence to *principles*, and not to *men*, should separate me from all *parties*."

But already Mr. Channing's efforts were checked and his spirits damped, by that state of half-health, which did so much during the whole of his early manhood to repress his native ardor and probably to overcast his firmament of thought, though it could never subdue his elastic will and truly heroic conscience. To his grandfather Ellery he thus describes his trials: —

"Perhaps it is fortunate for you that I have not written. A kind of stupefaction, of mental inactivity, has seized on me. A weight of dulness has oppressed all my faculties. My understanding and imagination have been buried under a cloud, my feelings deadened, and every spring of action relaxed. I feel but little interest in any thing, and yet I am not at ease. This insensibility is morbid, the effect of disease, an unnatural state of the mind, a violence on its powers and energies. I do not act or feel, yet my sluggishness is not voluntary. I am hemmed in, — I am fettered. Like Enceladus, I groan under the mountain. I labor to remove it; but still, still it weighs on my breast, and seems

Amidst this bodily and mental depression, making a path for himself between skepticism on the one side, and a gloomy theology on the other, slowly winning his way to peace and light, delicately conscientious, eager for unobscured views, aspiring with the intense enthusiasm of a highly ideal temperament after perfect good, he found the refreshment he so much needed in the society of his elder brother, whose sweet, tender, glad, and poetic spirit formed with his a beautiful accord. Their leisure hours were passed together in most unreserved intimacy; while sometimes they followed the paths which wound through the then unbroken woods of Mount Auburn, or overlooked the wide panorama from Prospect Hill, and sometimes wore away the night beside the embers on their student's hearth. Then, and ever after, they stood in mutual relations of transparent confidence, and were united by that devoted friendship which, next after communion with the Divine Spirit, and the love of a true marriage, is the holiest tie in life. Francis thus writes: — "A word of our dear William. You know not how happy I feel in such a brother. He is a bright light in the world; he illumines, he animates, he points the way."

Near the close of his theological studies, Mr. Channing was admitted as "a member in full communion of the First Church of Christ in Cambridge," which was at that time under the charge of the Rev. Dr. Abiel Holmes, who, in theology, was a "moderate Calvinist," and as a man was highly respected for unpretending piety and uprightness. The doctrinal opinions which he at this time entertained are embodied, though not very distinctly, in some articles of faith which he appears to have prepared for his own use. It would seem that his views

were such as would then have been called
strongly tinged with opinions derived from D
Where, however, language generally current
is used as in this paper, it is difficult to form
conception of the writer's real meaning; creeds s
conceal minds, much as fashionable garments do
and both hiding distinctive features under uniformi
appearance. Yet there are particular expressions in t
articles of faith, which are suggestive of the writer's l
doctrines; and the whole paper is interesting, in enablin
one to see the misty valley from which he made his to
some ascent to serener heights. Do we of a later day
sufficiently appreciate the painful struggles by which our
spiritual fathers have led us up through shadow into sun-
shine?

At this time, as through life, Mr. Channing kept aloof
from sectarian entanglements, for by instinct he dreaded
as much as from principle he disapproved, all fetters up-
on free thought. But it certainly is not strange that one,
holding such opinions as he has recorded, should have
been supposed to have a leaning towards Orthodoxy, as
from the following communication it appears was the
case: —

"He received the usual approbation to preach, I think,"
says Dr. Pierce, "from the Cambridge Association. As
there was then no Divinity School, and he was peculiarly
cautious about committing himself on points of difference
among Christians; as he was also supposed to be in famil-
iar correspondence with his grandfather Ellery, who had
the reputation of Orthodoxy of the Hopkins stamp, sus-
picions were entertained by some that he himself would
enlist on that side. So thought some of the ministers com-
posing the Association before which he appeared for appro-

pation. For, as he himself told me, the only question proposed to him, after reading his sermon, was by Dr. Stearns of Lincoln, — 'Whether he believed that God was the author of sin?'"

Any doubts as to the actual state of his opinions, however, are put at rest by his own testimony, as given in later years. "There was a time," said he, "when I verged towards Calvinism, for ill health and depression gave me a dark view of things. But the doctrine of the Trinity held me back. When I was studying my profession, and religion was the subject of deepest personal concern with me, I followed Doddridge through his 'Rise and Progress' till he brought me to a prayer to Jesus Christ. There I stopped, and wrote to a friend that my spiritual guide was gone where I could not follow him. I was never in any sense a Trinitarian."

Judge White thus confirms this statement: —

"In a conversation which I had with him, on our way to visit Dr. Osgood of Medford, about the time he commenced preaching, he spoke of Dr. Hopkins with warm esteem, both as a friend and a theologian, dwelling with particular emphasis on the strong feature of benevolence which marked both his character and his divinity, and observing very pointedly, that 'those who were called Hopkinsians, and considered his followers, appeared to know little of him or of his true theological views.' With all his esteem for his friend Dr. Hopkins, he had no sympathy with these supposed followers, or with their leading opinions. His not manifesting an open and zealous concurrence with any particular sect or denomination, together with the deep seriousness of his religious impressions, might have given him something of an Orthodox reputation; but I am persuaded that he was neither more nor less entitled to it at that time than at any subsequent period of his life; for he was dis-

tinguished then, as ever afterwards, for his devotion
and for the spirit of free inquiry."

Mr. Channing began to preach in the autumn o
being then in his twenty-third year.

"I find in my register for 1802," writes Judge
"the following memorandum against October 24:—'
Spent the Sunday and heard Brother Channing for
time preach'; — and I have even now a distinct rec
of our interview with Dr. Osgood at his house, w
dined, and of the gratification I experienced at hea
express the most decided approbation of the discou
speak of the young preacher's whole services and
in the kindest terms of sympathy and commendation
ing been intimately acquainted with Dr. Osgood, an
ing how frankly he expressed his real opinion, I f
solicitude till he had spoken, and was the more gra
what he said. Yet he did not express himself so
as he did afterwards, in the absence of Mr. Chan
know that he regarded him as a young preacher of
dinary gifts, and of the highest promise in his pr
I mention this more particularly, having seen it err
stated in the Christian Register, I think by an an
writer, that his early performance was not thus pr
My expectations, which had been high, were fully
when I first heard him. There was the same char
sentiments and tones of voice which I ever after exp
from his preaching. Indeed, to me he always a
essentially the same, though always advancing;
chief difference between his early and later pr

and tone, so expressive of a soul that overflowed with spiritual life, won the hearts of his hearers, and was felt as evidence that he spoke with the authority of experience. A person who heard his first sermon, on the text, "Silver and gold have I none, but such as I have give I thee," in which he described the large range of benevolent action open to every human being, however situated, describes his manner as singularly "radiant and full of heavenly joy." The general admiration felt for his spirit and genius is proved by the fact, that he was immediately asked to preach in Boston, Massachusetts, as a candidate for settlement, by the Society in Brattle street, and by the Society in Federal street. The Rev. Dr. Thacher, pastor of the Brattle street congregation, being quite infirm, was beginning to feel the need of a colleague; and the leading men among his people were exceedingly desirous that Mr. Channing should be elected to fill this office. They consulted with him freely in relation to the proposed arrangement, and gave him their assurance, that he would receive the invitation of the Society to become their associate pastor, if he would once more preach before them. He returned to Newport to rest and recruit, however, without giving them a definite answer.

Meanwhile, the Society in Federal street had been so strongly attracted towards Mr. Channing, that they hastened at once to request him to settle with them, and deputed Deacon Francis Wright to wait upon him with the following "call": —

"*Boston, December 29th*, 1802.

"Dear Sir, — When a committee of the religious Society in Federal street lately made application to you to preach

on probation, they were influenced
united opinions, but by their persu
and wishes of the Society which they
"It is gratifying to find that in thi
not mistaken, but that the Society ha
faction from your ministration among
a conviction of your character and a
they were prepared for a more decisive
approbation. At a full meeting of the
the 28th instant, they voted to invite you
pastor, and have assigned to us the grate
senting to you their invitation.
"Their votes, which we inclose, will info
provision which they offer for your support.
"In determining on the compensation which
proper for them to propose, the Society have be
by serious, and, they hope, liberal views of
which they request you to undertake. They ar
what profound reflection and laborious inquiry th
office requires; and it is their wish and intention,
mind devoted to such high engagements should, as
may be practicable, be undisturbed by solicitudes an
barrassment from the cares of life.
"In this interesting transaction there has been great u
nimity. Four only of the whole Society expressed any ind
cision on the subject. Two of those, from absence, had no
had equal opportunity with the rest of the Society to form a
satisfactory judgment. All the four so far concurred in the
favorable sentiments entertained by the Society in general,
that they wished to hear you further; with a laudable def-
erence to the general sentiment, they excused themselves
from giving a voice on the question, and signified their dis-
position to acquiesce in the decision of their brethren.
"We have thus the satisfaction to present you the desires
of a united people, and cannot but express a hope that this

invitation and the proposals accompanying it will be acceptable to you. Such a result we shall consider as a blessing of Heaven on the Society and its members, and all with whom they are tenderly connected.

"Any explanations or further communications from us, which may be considered necessary, we shall cheerfully offer on request; for this purpose a personal interview would be agreeable to us, but the distance and the season of the year would render it inconvenient for the committee to repair to Newport. If it should be convenient to you, before your proposed return to this vicinity, to be at Providence or Bristol, some of the committee would have the pleasure of meeting you at either of those places at such time as you shall specify.

"In the name and behalf of the Society, we remain,

"Respectfully, with great regard,

"Your friends and obedient servants,

"FRANCIS WRIGHT,
HENRY HUNTER,
THOMAS DAVIS,
JOHN DAVIS,
SIMON ELLIOT,
RUSSELL STURGIS,
EDWARD TUCKERMAN, Jr.,
Committee.

"MR. WILLIAM E. CHANNING."

Together with this call, Mr. Channing received persuasive appeals from many friends, advising him to preach again, as requested, at Brattle street. But Dr. Thacher was now dead; and feeling that he was at once too ill and too inexperienced to discharge alone the duties in so large a Congregation, and that the difficulties incident to the settlement of a colleague with him

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...ment, he determined not to offer himself
...ing as a candidate. In his letter he says :-

"*I hope that I* have not subjected your Society t
...ence by delaying to this period my answer
...sion. A request of such importance require
...sion. I have considered my decision as one
...ously affect my whole future life. I have
...ing too, to determine without the counsel of my
...d from a concurrence of opinion, I am const
...ceive the invitation of the Church and Congre
...ndo street to preach before them with a view
...ment.

"*I* have been for some time in a feeble state o
...d the labor of speaking in your house is so g
...here would be danger of fatal injury. In so nu
Society, also, professional engagements would requ
...ertions, the fatigues of which might unfit me
...attention to study on which my usefulness must ve
...depend. It is principally by impressing religio
...that a minister is instrumental in promoting the
...of his people ; and his own personal discipline
...pensably necessary to a faithful and effectual mi
...of the word of God. Hence the importance
...of health, but of much leisure, especially to
young and inexperienced as myself. Could I, th
...sistently with a regard to the prosperity of the
...and the eternal interests of my hearers, desire a
which would require efforts disproportioned to my
...and where the multiplicity of duties would allow

aracter peculiarly necessary? A man of prin-
uld first of all inquire, whether he is capable of
ıing the duties he is called to undertake; and in cal-
ıg his powers, he ought to guard against too high an
ıation of them, lest he be led to engage in a sphere
hich he is inadequate. My feelings, as well as my
›n, recommend for me a more humble sphere; and I
a confidence that you will be no sufferers in conse-
ce of the resolution which I have adopted.

In thus declining the invitation of the Church and Con-
ation in Brattle street, I am influenced by the highest
›ct for their character, and a sincere regard for their
important interests. And may God support and guide
by his grace and power!

Under a grateful sense of the honor conferred on me
ıe Society which you represent, I remain, with great
›ct, "Your obedient servant,

"W. E. CHANNING."

his letter, otherwise unimportant, is inserted as
rative of the caution with which its writer made
ıis judgment as to any course of conduct, though
vas prompt and resolute in executing his purposes
ı formed. It shows, too, very clearly his hum-
estimate of his own abilities, and his conscientious
·e to fit himself for efficient service in his voca-

Wisdom and moderation had already become
aw.

r. Channing was the more inclined to settle at
eral street, because, while the weakness of that
ety called out his sympathies, he was hopeful that
ıealth would permit him to meet with fidelity the
ed demand which would there be made upon him.
returning to Boston, he conferred with the commit-

tee of the Society, and accepted their call in
ing letter : —

"*To the Committee of the Religious Society in Federal*

"GENTLEMEN, — I now address you to commun
acceptance of the invitation of the Society in Federa
to settle with them as their minister. The character
Society, the favorable disposition they have expresse
wards me, and the prospect of usefulness in a situatio
well adapted to my present state of health, render this a
peculiarly agreeable.

"The proposals you have communicated are entire
satisfactory; and when I consider them as expressive of
gard to religion, and originating in a desire to relieve
minister from solicitudes and embarrassments, I accede
them with pleasure. A house was not mentioned, but
view the clause which provided for 'additional compensa
in case of an increase of necessary expense,' as an engage
ment to supply one whenever it may be wanted.

"In settling among you, I shall consider the prosperi
of the Society as my end and happiness. As an ambass
dor of Christ, I shall endeavour faithfully to declare the
truths which he has revealed in his word, and on which the
purity of the church and the eternal interests of mankind
depend.

"Though young and feeble, I am encouraged to for
this solemn connection from a confidence in that candi
and affection I have already experienced. I desire your
prayers to Almighty God, that he would enable me to per
form the important duties of my calling, and that my labour
may not be in vain in the Lord.

"With great respect,

"I remain your sincere friend and obedient ser

"*Boston, February* 12, 1803." "WILLIAM E

His state of mind, at the time of his settlement, is shown by the following extracts from letters written at this period to his uncle, the Rev. Henry Channing: —

"I communicated, some time ago, to the Congregation in Federal street my acceptance of their offers. After much deliberation, I concluded that this situation was best adapted to my strength, and furnished the fairest prospect of usefulness. I requested two months' leisure to prepare myself for the office, in hopes that, in this period, I should be able to determine upon my state of health. The two months have passed. I find myself, on the whole, stronger. I have sufficient strength to perform the duties of the office at present. What may happen I know not. I think, however, when called by the unanimous voice of such a Society, I ought not to shrink from the labor because it is possible that my powers may fail. I have fairly laid before the leading gentlemen of the Society the doubts I have about my situation. I have told them that I fear, that, in the heat of summer, I shall not be able constantly to perform ministerial duty, and that I am willing to defer the ordination to any period, however remote. They, however, think, that the interests of the Society recommend an immediate settlement. They expect nothing beyond my ability, and are willing that I should call in help, whenever it is needed. Under these circumstances, I think it right to comply. The prosperity of the Church should be the great object of pursuit; and even if sacrifices should be necessary, I would willingly make them. But I am disposed to believe that my health will be promoted by this measure. I found that I grew strong by preaching before, and I think, that, with means of obtaining aid, I shall not be called to greater exertion than I am able to support.

"The Society have mentioned the third Wednesday in May, the 18th of the month, as most agreeable for the day

of ordination. I hope, Sir, you will be present and pray the sermon. Your fatherly goodness is a stronger motive than your near connection with me, for soliciting this favour. In this most solemn act I wish you to bear a part. To you I have had no little share in conducting me to the choice of the sacred profession. I ask, I need, your advice, direction, and encouragement. No one will feel half the interest you do in my welfare; no other person will bring so much affection to the performance of this part of the solemnity. I know the tenderness of your feelings. I anticipate the emotions which on such a day I shall myself experience. But I trust that religion will solemnize and compose the heart, and I think that from your lips I shall receive the deepest impression of the awful magnitude of my duty as a minister of Christ."

"I have spent the last week in the country, and I hope the fresh air and exercise have strengthened me. Yesterday I preached two sermons, of near fifty minutes' length each, and found myself but little exhausted. You may be surprised at my wearisome prolixity. But both the discourses were occasional; — one on opening our house of worship, after an interruption of divine service for nearly three months; the other, on the death of Mrs. Davis, a most amiable and much beloved woman, and an ornament of the Church. I might have said less, and perhaps to more effect. But I have not learnt as yet to repress the ardor of composition. I find it easier to dilate than to compress. . . . . .

"When I see the anxiety of my friends about me, I feel melancholy. Who am I, that others should take an interest in me? What are my powers? How little am I able to answer expectation! I almost sink under a sense of my weakness. But I am conscious that pride mingles much in this humiliation, and I find a refuge in the character of God, who has raised me up for his own purposes, and will

will make me in all situations an instrument for accomplishing his benevolent designs. . . . . .

"I feel awed in considering the magnitude of the duties soon to devolve upon me. The church of God, purchased with the blood of his Son; the eternal interests of mankind; — what objects are here presented! I ask your prayers, that I may have grace to be faithful."

On Wednesday, June 1st, 1803, Mr. Channing was ordained. The order of services was as follows: — Introductory prayer by the Rev. Dr. Holmes, of Cambridge; discourse by the Rev. Dr. Tappan, Professor at Harvard University; prayer of consecration by the Rev. Dr. Osgood, of Medford; charge by his uncle, the Rev. Henry Channing, of New London, who had declined preaching the sermon; right hand of fellowship by his classmate and friend, the Rev. Joseph Tuckerman, of Chelsea.

One who was a devoted parishioner and a warm personal friend in after years, George Ticknor, Esq., has communicated the following sketch of this occasion: —

"My first recollection of Dr. Channing is on the day of his ordination. My father, who was one of the council, led me by the hand, as a small boy; and I went with him in the procession, and sat with him. So far as I now remember, I had never heard of the person to be ordained; and I have still no recollection of any thing in the services of the day, till they were about to be concluded. Then the pale, spiritual-looking young man, whose consecration I had witnessed without really understanding its purport, rose and announced the closing hymn. My attention was immediately fastened on him; and particularly on his visible emotion, when he came to the last stanza: —

'My tongue repeats her vows,
Peace to this sacred house!
For here my friends and brethren dwell;
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.'

His looks, the tones of his trembling voice, and the devo air with which he repeated rather than read these lines, ar still present to me whenever the scene comes up in m thoughts; and, in fact, at the time they so impressed th words themselves on my mind, that I have never forgotte them since. After the hymn had been sung, he rose onc more, and in the same tender and devout manner pro nounced a very simple benediction. In this, too, I se him still freshly before me, with his upcast eyes, and re member thinking how spiritual he was, and being sad tha from his feeble appearance it did not seem as if he would live long."

During the spring and summer, before and after hi ordination, Mr. Channing resided at Brookline, in th family of Stephen Higginson, Jr., whose heart, ove flowing with benevolence and hospitality, had taken th interests of the young minister under his paternal car and who, together with his devout and excellent wife,- who, though Orthodox in views, was liberal in spirit,- rejoiced in the saintly purity and rich intelligence o their friend. Here a large library and every conve ience for study or relaxation were open to his use; h bodily health was benefited by country air and fr exercise amidst the picturesque landscapes of that m beautiful neighbourhood; and his affections found home.

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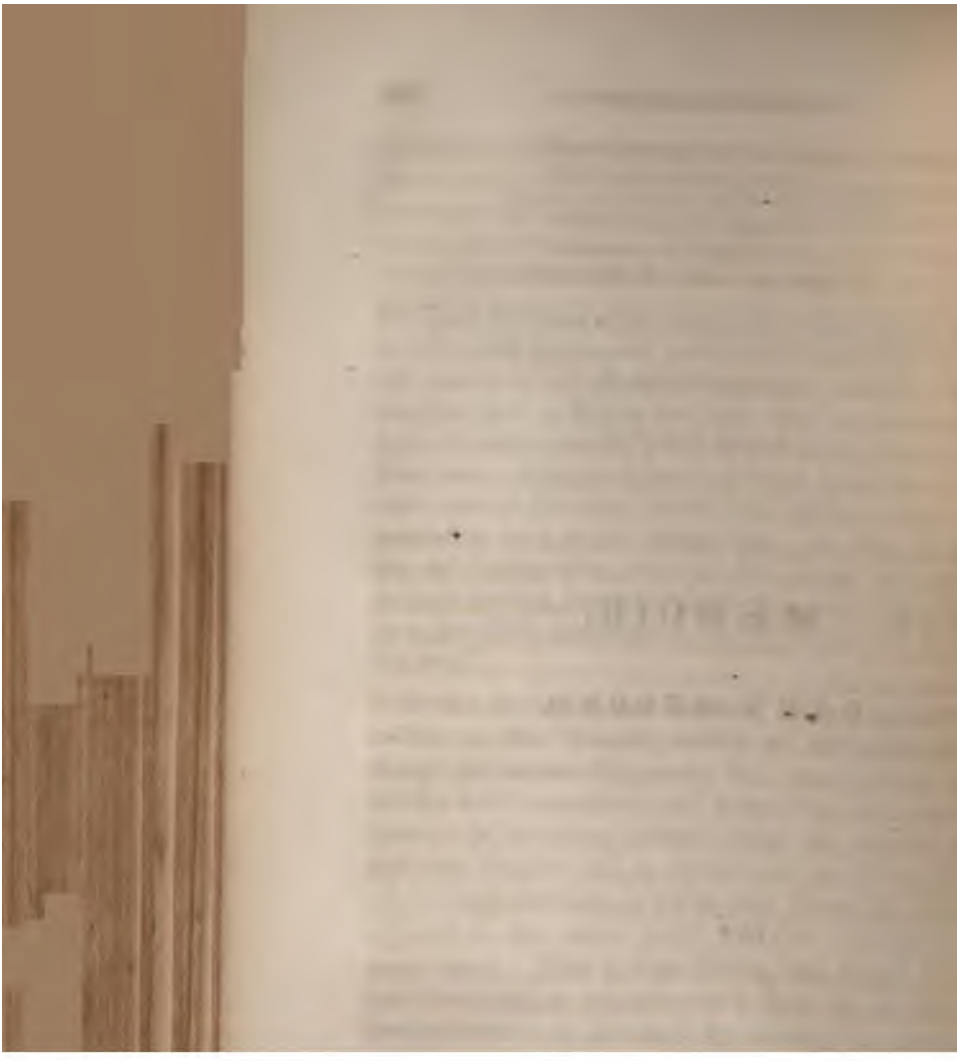
PART SECOND.



PART SECOND.

CHAPTER I.

EARLY MINISTRY.

ÆT. 23–34. 1803–1814.

It was in his twenty-fourth year that Mr. Channing entered upon his ministerial course in Boston, already fitted by the discipline of life and inward experience to sympathize in the movements of the time and place in which his lot was cast, and destined to lend them efficient aid. But before tracing his relations to that development of spirituality, liberty, love, which it was the mission of his age to promote, let us first observe his growth toward the stature of a perfect man in his closet and home circle, in his parish and immediate neighbourhood. Thus shall we follow down the stream from its mountain springs, which were fed by the rains of heaven.

The family of an estimable parishioner, with whom Mr. Channing at first boarded, remember him at that period as serious in deportment to a degree that was even oppressive. He had the air of one absorbed in his own contemplations, and looked care-worn, weary, and anxious. Society seemed distasteful; he joined but little in conversation; took his meals in haste; was retired in his ways; lived mostly in his study; appeared

rather annoyed than pleased with visiters; seldom went abroad, — declining, when possible, all invitations; and, in a word, was most content when left uninterruptedly to himself. There was sweetness in his looks and words, however; solemn counsels were gently given, and an atmosphere of holiness threw a winning charm over his conversation and conduct. Undoubtedly, this reserve, the shade of which was deepest in his first entrance upon his duties, and which cleared away as he became more confirmed in goodness and wisdom, was partly owing to his habit of fastening attention upon any subject that interested him, and of brooding over it even while in society and in action, — a fault in his regard, of which he early became aware, and which he endeavoured through his later life to check. In his journals he frequently thus refers to it: —

"A subject has been very injurious to me. It has shut me up in my room till my body has been exhausted, and has led to neglect of my people and family. I must be moderate in every thing."

"It will often be useful to fix the number of hours during which I will attend to a subject, and rigidly to adhere to the determination."

"My mode of study destroys me, my health, my piety, my social feelings; and is therefore sinful."

"My long absorption in a subject enfeebles my mind, prevents its free action, casts a cloud over my thoughts, produces a painful anxiety."

"My speculations about the origin of moral feelings, &c. cannot justify a practical neglect of them."

"No subject can be usefully continued beyond a certain time. The mind needs to be recruited. All the motives which impel me to pursue the subject require me to disengage my mind for a season."

"The attainment of truth requires me to be able to continue in a state of doubt until I have had time to examine all the arguments which relate to a point; and this examination, however protracted, if conducted by a love of truth, is virtuous, — approved by conscience and God, — the improvement of my best powers, — an approximation towards God."

"The wretchedness I have suffered on so many topics shows the importance of limiting the period of attention."

"Because doubt spreads itself over one subject I ought not to doubt of all. This will lead to misery. A narrow mind cannot see the connections between many propositions which are yet supported by sufficient proofs."

"My sleep has been broken by anxiety at not discovering truth."

"Let it be my rule never to carry a subject with me into society. My social duties are in this way neglected."

But his serious manner was chiefly to be traced to profound conscientiousness. Without the elastic spirits which a vigorous tone of body gives, as a power of reaction for the spirit, he bent beneath a feeling of unfitness for the duties of his vocation. To a young friend who was just entering upon the ministry, and who was oppressed by a like sense of responsibility, he once said, — "Take courage. I suffered as you now do. In the early years of my ministry, ill health and a deep consciousness of unworthiness took away my energy and hope, and I had almost resolved to quit my profession. My brother Francis begged me to persevere, to make a fairer trial; and to his influence I owe very much the continuance of labors which, I hope, have not been useless to myself or to others."

A letter written at this time to his uncle Henry well shows how deep his depression was: —

"I have no right to complain of the trials of my ministry. They are small, compared with what thousands of my brethren are called to endure. I can complain of nothing but myself. Every day teaches me more of my weakness and corruption, and yet I seem to grow no better. I hope my hearers are more profited by my discourses than I am, or I fear do little good. I can only hope that God designs to humble me, to make me feel my insufficiency, that he may lead me to ascribe the success of my labors to his blessing whenever he may please to make them powerful to the salvation of souls."

His painful struggles, and his mode of triumphing over his weakness, are pointed out yet more fully in a letter written many years later to a young brother who had sought his advice: —

"I have passed through too much of your sad experience, to be able to treat it harshly. My own mind has often been ready to sink under like burdens. A merciful Power has sustained me, and I trust that it will sustain you. It is impossible that a man, who is at all alive to his moral and religious obligations, should enter on the ministry without many solicitudes, fears, and painful convictions of his distance from the perfection he is to teach. It is impossible for a young man, especially if he has been retired in his habits, to appear in a pulpit, — one of the most conspicuous spots on earth, — and to escape all consciousness of himself, and give himself up with an undivided heart to a work to which he is new, and to which his feelings have been but imperfectly trained. The strongest of all passions, ambition, cannot at once be put to silence, and its inconsistency with the spirit of Christianity and the ministry produces keen self-reproach.

"I tell you here what I suppose all ministers could tell, and I see not how the evil is to be avoided under the pre-

nt constitution of things. God might have committed his word to the ministry of angels, but this he has not seen fit o do; he intrusts it to earthen vessels, to frail men, to hose who need moral and religious education as truly as heir hearers, who reprove themselves in the reproofs they dminister to others, and who are to carry others forward y advancing themselves. A deep sense of imperfection nd much spiritual conflict are, then, inseparable from the work.

"Your defects do not at all discourage me. I could tell f those who have struggled through the same. I do not nean to deny their existence. The only question is, Do you hirst to be improved? Do you thirst for a generous interst in your fellow-creatures? Do you desire a new power o do good? Have you the principle of progress in you? Of this I cannot doubt, nor can you. That you are not loomed to stop for ever where you are, I know. God is giving you power in your moral nature, in Christianity, in his Holy Spirit, against selfishness, apathy, and corrupt ambition. These can be overcome, and must be, and I know not a vocation in which you can withstand them so effectually as in the ministry. The very pains you have suffered, f they do not palsy you by taking away the hope of change nd progress, will do you good. They show you that you re not spiritually dead. They should satisfy you that you ave the foundation of great ministerial usefulness. Set ourself to work with new earnestness for your own improvement, and seek to improve yourself not only for your wn sake, but that you may more effectually improve and uicken your fellow-creatures, and God will crown your abors with success.

"What you need, what all need, is determined self-enial. You need to lay on yourself severe rules as to the istribution of time, social intercourse, &c. You need orce of purpose, hardiness, and resolution. This is a

much deeper evil than selfishness or coldness. You h
been brought up, perhaps, too delicately, and are paying
penalty of having faced so few storms. You have not
learned to will with that energy and fearlessness to wh
so many difficulties yield. Do you ask how this force
to be gained? We know that exposure, exertion, a
conflict with difficulties do much to give tone to the bo
and so they do to the mind. The revolving of elevat
thoughts in our closet does little for us. We must br
them home to the mind in the midst of action and di
culty. I cannot, then, consent that you should yie
your first serious trial in life. Resolve on the acquisi
of moral energy, — the greatest of acquisitions, — and as
as you can command circumstances, place yourself wh
it may be won most effectually. I would not expose y
very freely at first, any more than I would carry the
valid from his warm room into a piercing atmosphere.
take on yourself some good work, and determine to c
it through, whether hard or easy, painful or pleasant, to
extent of your power. I care little where you preach,
you find a sphere which will give a more manly ton
your mind, and inure you to wrestle with difficulties.
not fear, nor must you. God bless you!"

In relation to the trials of young ministers, he
also said, — "You must not expect too much
your minister, especially at first. If he have sens
ity, he will suffer enough from the consciousness
deficiency without being reminded of it from abr
I cannot describe to you the load which weighed
my mind at the beginning of my ministry."

How far he was then wrapped about by chill m
ing fogs, which for a time, but only for a time,
out the sunshine of God's all-embracing joy, app
also from the following description of his early e
rience: —

"You tell me your faith was the faith of happiness. This is never the surest. Fortunately, mine grew up under a dark sky, and the light has been increasing to this day. My passion for happiness spent itself in my youth in reverie. I never thought of realizing the vision on earth, and yet it has, in an humble manner, been realized. My faith in God, schooled by trial, looked to him first and almost exclusively for virtue, for deliverance from the great evil of sin, which I early felt to be the only true evil. The consciousness of unworthiness repressed all hopes of immediate happiness, gave me a profound conviction of the *justice* of my suffering, turned all my reproaches from Providence on myself, and not only made me incapable of murmuring, but taught me gratitude for the discipline of life. How often, in disappointment, has my first utterance been thanks to the Purifier of the soul!

"Thus my faith has never for a moment been shaken by suffering. The consciousness of unworthiness, of falling so far below my idea of duty, a feeling which hardly forsakes me, has helped much to reconcile me to outward evil. It has taken the sting from human reproach. In listening to the inward reprover I have cared little for human opinion, and have found too much truth in censure to be much displeased with any but myself. Accordingly, my religion has taken very much one form; I think of God as the Father, from whose power and love I may seek and hope for myself and others the unutterable and only good, — that of deliverance from all inward evil, of perfect, unspotted goodness, of spiritual life now and for ever.

"I have talked of myself, for, after all, our experience is the best lesson we can give to others. Your nature differs. You have had an impatient thirst for immediate happiness, which my early history, and perhaps my mental constitution, forbade me. Happiness has come to me almost as a

surprise, without plan or anticipation. You have grasp
at it as almost your lawful inheritance, and had almost
feeling of wrong at disappointment."

Thus all proves that he was at this time concentre
in his own soul, and seeking there to gain the uni
with God which is salvation. His private papers, esp
cially, show how intently he was striving to subdue evi
to shun temptation, and to give freest room to pure an
holy thoughts. Such memorials are sacred, and shou
be used as under the eye of the spirit which wro
these records of its pilgrimage, and now has outgrow
and dropped its mortal shell. But it may encourag
sinking hearts to know that this good man was tried a
they are, and agonized his way to peace. And som
few hints are therefore given from his journals. The
cannot, indeed, be rightly omitted, in describing one wh
was so bright an instance of moral victory. Thes
papers most abound in the first years of his ministry
though the habits then formed remained strong throug
life. They manifest unvarying self-scrutiny, and prov
by what toil his character and mind were formed. A
tone of self-depreciation runs through them, — so eage
is he to detect the most subtle workings of sin, to exp
it, and to guard against its return. They reveal an u
cessant warfare, not with great evils, but with sma
ones, — with the remnants of evil lurking in the outski
of his nature. It was by elaborate analysis of his ow
tendencies, and unfaltering aspiration to the perfect, t
he sought to mould himself to a symmetrical goodness.

The headings of these papers are various ; such a
"Ends," "Permanent Objects," "Promises," "Pra
ticable Excellence," "Improvements required," "Re
lations," "Domestic Reforms," "System," "Subje

of Meditation," "Heart, Character," "Rules of Life," "Directory and Review," &c. It is noticeable in them, that intellect and affections are subjected to the same rigid discipline. Their pervading trait is devoutness.

"How do I deserve to be removed from my labors, — I, who labor so poorly, and with such low motives! The honor of my work I have forfeited. Let me humble myself before God, and pray for restoration to his service."

"How continually selfishness breaks forth! It must be resisted perpetually. Let nothing be spoken or done to display self; but let simple love be the spring. Do I know what such love will rise to, if cultivated?"

"Let me meditate on such subjects, and among such scenes and society, as shall humble me, raise me above human opinion, deliver me from envy, dispose me to receive reproof, and make me active."

"Never *talk* of pains, sicknesses, complaints, &c."

"Review every action, after performing it; consider from what principle it proceeded, and ask forgiveness for whatever sin has mingled in it."

"Let me not waste the day in meditation on myself, but be vigorous for some end, and every evening search deeply into my heart."

"To speak on interesting subjects is the ground of sincerity."

"Let me, when in society with those who differ from me, feel the importance of sincerity and independence. Let me consider that virtue is infinitely more important than their good opinion. Let me leave to God the impression which I make, when I frankly express feelings and opinions. Let me remember, that ultimately the friendship of the good will be secured by the discharge of duty."

"In conversation, let me feel that I shall gain more by candor than by victory."

"Let me cherish frankness by thinking of the noblene of the quality. Restraint prevents expressions of affecti makes society painful, chills the heart."

"Eternal life is holy life, — the exercise of *love* to G and all beings."

"We must be babes, if we would have God revealed us; must feel the weakness, ignorance, helplessness, d pendence, wants of little children. We must become fool and see that we know nothing. We must hunger and thir and feel a void, as having nothing. Am I a babe? D sit low?"

"Attain a single, simple heart. Never speak to God man without desiring the end I profess. Let me beware formality in discharging religious duties. Let prayer, co versation, preaching, all flow from the heart. Let me f feel the force of truth myself, and then impress it up others. Let me feel the force of every truth and ev argument with which I am conversant. Let me be learned, but *wise*."

"Let me apply to my most painful, humble duties and most attentively."

"Let me continually engage in labors enjoined by G and with the ends and temper he requires, and feel a *fect confidence* in him for support. Let my whole lif a leaning upon God."

"Let me place duty on the ground of privilege, and sider every opportunity of employing time usefully a fa and ask only, *What is duty?* in every state."

"When any particular sin recurs to my mind, let connect it with an act of humiliation before God, so even sin shall lead to communion with God."

"Let me decide upon the quantity and extent of pleasure which is right, before indulging in it, so as to all painful balancing of mind. Let every meal be an cise of self-government; eating considerately, and reca its designed end."

"Let me live in continual preparation for prayer, in such a state of mind that I may immediately engage in it."

"Let one hour after dinner each day be given to intercession, to meditating upon and devising good, and as much of the afternoon as is necessary to accomplishing it."

"In conversation, let me draw persons from evil speaking and contention, and painful or injurious subjects, by catching some thought suggested, and making it the ground of remark."

"Let me strive to connect every personal enjoyment with acts of kindness to my neighbour. Whenever I enjoy, let me ask, How can I impart and diffuse this happiness? and let me make every pleasure a bond of friendship, a ground of communion, and esteem it chiefly on this account. When I suffer, let me ask, How can I relieve similar suffering, wherever it exists? and so quicken sympathy and improve experience."

"When I have any portion of time not devoted to any particular purpose, let me ask, Can I not spend it with God? Let me seize it as a peculiarly privileged season."

"When I suffer any pain, loss, &c., let me first ask, not, How shall I remove, but, How shall I improve it? Let me be willing to suffer for this end."

"Religious exercises are God's armour to defend us, the means of grace, support, and glory. Hence union with Christ is a ground of fruitfulness. Christ is all-important to us as a substantial, steady exhibition of virtue, not fleeting or unsubstantial."

"Have access to God, as if introduced to his presence. Seek God; seek the sight of him; *observe him in all things.*"

"Let me every day give away something, and daily deny myself something, that I may have more to give."

"Be very careful to open and close the day with devotion. Pray before going to meals, or entering society, or

engaging in study and composition. On Sunday, let
preach over to myself the sermon and pray for its succ
before I go to the desk; read works of sober devotion
the exercises of the day are over; after service, cons
how far I have been faithful and conducted as a mini
should; after supper, retire to examine, humble, and
vote myself; and until bed-time, reflect upon the chara
and love of the Redeemer."

"What objects interest me most? Is my mind in su
state, that a certain change of circumstances would le
me desolate, leave my mind craving and empty, leave
nothing to live for, cast a gloom on all prospects? W
is it round which my affections cleave?"

"Have my thoughts this day been governed, my atten
concentrated? What have I learned? What has ou
tuted my chief pleasure? Have I been humble? Ha
had peace? Have I acted from love? Whom ha
made happy? Have I been sincere? Have I been in
versation modest and ingenuous, patient, attentive? W
temptations have I encountered and opposed? What pl
ant objects have allured? what pains terrified? Ha
enjoyed the light of God's countenance? Whence has
day taken its character?"

"I wish to gain a *calm energy*, a strong principle of
and independence."

"I wish to gain *clearness of conception*, a distinct
simple mode of considering objects. I should be caref
first to separate from a subject every thing foreign to it
place it in as clear a light as possible."

"Amidst the multitude of objects perceived and re
bered, there must be selection. Great objects make
minds. Hence God, eternity, heaven, the kingdo
Christ, the perfection of the world, our highest goo
these should be our *objects*."

"To perceive the *true end* of existence, and the

o that end, is to improve the mind. We have a complex nd, yet a harmonious one. The glory and kingdom of od, the holiness and happiness of mankind, our own eter- al good, — these conspire."

"A wise man seeks to shine in himself; a fool to out- hine others. The former is humbled by a sense of his nfirmities; the latter is lifted up by the discovery of the aults of others. The wise man considers what he wants; the fool, what he abounds in. The wise man is happy n his own approbation; the fool, in the applause of his ellows."

"I ought to place myself in situations where there will e the greatest stimulus to active thought and good exer- ion, — where I shall find no comfort without these, — where shall be called to think and act *impartially*, — where every atural principle and relation will impel me in the right vay. Let me place myself under obligation to live use- ully. Let this be the habitual question, — How can I now n such a scene imitate Christ, breathe his spirit?"

"Do I read without prejudice, — without wishing any sys- em or doctrine to be true, — without desiring to find any alse, — with a willingness to receive as true, and to obey, whatever is taught in Scripture, — with a sense of the *infi- nite importance* of the truth, — with a readiness to sacrifice any pursuit, wish, gratification, which militates with it?"

"Should I not propose an end, when I write? and are there not certain rules which will apply to the understand- ing, and by conforming to which the most important thoughts and illustrations will be suggested? What is meant by a flow of thought? what precedes, what causes it? In writing, should not one topic be always kept in view? Attention must be concentrated. Thus invention will be aided. Thus all connected ideas will start forth; and the whole subject will be viewed in an extensive light."

"Will not thoughts take a direction from the end, tem-

per, and disposition? Are not thoughts *voluntary*? d not originate in *active* principles? All my thought ever unobserved, have relations expressive of my cha Let me perpetually examine whether subjects of t are not so related to myself as to flatter or excite selfish passion. Let me not be an egotist in thought."

"Is not every thought which continues in the m fact, *chosen*? Is not the heart exercised about it? not voluntary in cherishing it? Our *objects* of t should be chosen with a view to sanctity of heart, t formation of our nature to God and heaven. There be some rule or law by which to judge our thoughts. general rule is, — Are my thoughts *pleasing to God*? er is, — Are they *useful*?"

"I should constantly have some *end* in view, in thi My thoughts should be arranged; there should be directing principle for them. A passive mind rests perception of an object. The active mind inquires use, cause, consequences, relations, signification, past tendency, changes, &c. Every thing has innum connections and dependencies. These are the obje thought. In connecting with a thing *all that belong* we become *acquainted with it.* This thorough acc ance with all objects of perception is what we shoul pose."

"We should desire to have every idea connected minds, as its object is in nature, so that a clear vie shall arise before us. *Distinct conception* is imp Wide views of beings and events should be desired. should seek to see all things in their just extent, c forcibly. All thoughts which they suggest should *b nected in their natural order, be grasped at once, so form a complete view.*"

"Every thing may be viewed as a sign of God and character; and our thoughts, after tracing an

should at length ascend to this all-important end. — Should I be sluggish in such a world as this? "

"The perfection of mind is to have a propensity to seek agreeable and interesting objects, to have attention turn spontaneously to beauties of nature, excellencies of human character, God's perfections. A mind thus filled is always improving, always happy. A mind which turns to disagreeable things, party agitations, future uncertainties, &c., must be depraved. All objects may be viewed as expressions of goodness."

" How to keep the mind open to every source of enjoyment, to the *little pleasures* which surround us? There is a possibility of laboring too hard for this. We generally get so far absorbed in some care, as to become insensible to the *variety* of pleasing objects. Is there not an easy, disengaged state of mind very favorable to a succession of minute enjoyments? There is sometimes an exhilaration of mind which throws a glory over every object, and seems to give new sensibility to every taste."

" He is miserable who makes pleasure his business. God designs us for activity, pursuit of ends, — efficiency. Action originating in God, and attended with the consciousness of his favor, is the highest source of enjoyment. Every pleasure should be an expression of God's pleasure, and should bind us to those around us. Does not this state of mind invite pleasures of every description? Does it not open our eyes to all varieties of good? "

" Is it not possible to allow no unpleasant objects to dwell upon our minds any longer than we can derive benefit from them? May we not bring our sensibilities to pain very much under our own control, and use them only for discipline? How should every opportunity be seized for *invigorating* our minds and active powers, perseverance, firmness, fortitude, application, so that energetic, successful, unwearied labor may be the result! "

His inward state is with like simplicity m
fest in papers of a devotional character, w
parently in part for his own private use, i
preparative for the family altar and the pub
tone of his piety, pervading as it did all th
action, may be best understood from a few

"O God! the Centre of all pure spirits, the
Goodness, we come to thee. Thou art the ha
heaven; and thy presence, felt by the soul that
with thee, is the highest good. Ignorant of
know nothing aright; wandering from thee, w
light and peace; forgetting thee, we turn our mind
noblest object of thought; and without love to th
separated from infinite loveliness, and from the
stantial and sufficient source of joy. Thou has
humble fulness of life; and thine unceasing co
tions take nothing from thy power to bless. Tho
nitely better than all thy gifts, and through all w
rise to thee."

"We thank thee for the proofs thou givest of
tial, pure, and perfect benignity, so that through
and darkness we can see a gracious Father. In
of shadows, this fleeting tide of things, this life o
we rejoice that there is a Reality, sure, uncha
which we may find rest; that there is a Power
cleanse us from all sin, raise us to all virtue and
and give us endless growth. How great is our priv
we have such an object for our hope and trust, —
souls may contemplate infinite loveliness

are, thy tender mercy, thy resistless power, we adore nee. For the splendor spread over all thy works, and still nore for the higher beauty of the soul, of which the brightess of creation is but the emblem and faint shadow, we nank thee. O, let thy love affect our hearts, let us feel s reality, constancy, tenderness! To thee we owe all. Thine is the health of our bodies, the light of our minds, he warmth of affection, the guiding voice of conscience. Whatever knowledge or virtuous impressions we have deived from the society of friends, the conversation of the vise and good, the care of instructers, the researches of ast ages, we desire to trace gratefully to thee. We rejoice nat we depend on thee, the Father of Spirits, whose reuisitions are so reasonable, whose government is so mild, whose influences are so ennobling. How unspeakably great s thy goodness! And all our other blessings are as nothing, when compared with the sublime, pure, infinite glory, to which we are called by the gospel of thy Son."

"We are infinitely honored in being under thy protection, and having all our affairs overruled by thy providence. We thank thee for every good influence imparted to our minds, for every holy aspiration, every motive of conscience; for the countless materials of happiness, and our power over nature; for the light which thou hast thrown upon the darkness of life's trials; for the success with which thou hast crowned the labors of reflecting men in exploring thy works; for the blessings of civilization and knowledge; for our capacities of improvement; for our domestic relations, and for their influence in softening and improving our nature; for all the wisdom, purity, love, communicated to the human race; for the illustrious examples thou hast raised up, in successive ages, of enlightened piety and disinterested virtue; for the influence which eminent men have exerted, for the splendor they have shed on human nature, for the encouragement of their example in the

pursuit of excellence; and above all, for our red
Jesus Christ, the privilege of access to thee, th
pardon, the influences of thy spirit, the prospect
tality."

"We thank thee, that thou hast set us in f
neighbourhoods, in communities; that thou hast m
blood all men, thus uniting us in and by a comm
to the whole human race, and giving us means, m
opportunities to exercise a continually extending
thank thee for Jesus Christ; that he came, not t
people or one age, but all nations and times; that
establish such a religion, to seal such a covenan
came to be a bright manifestation of God, to giv
ing happiness. For a Saviour so excellent, so
our wants, so fitted to awaken our love, to inspire
delightful attachment, to call out our whole h
thank thee. We bless thee that man's sins have
manifest and glorify thy mercy, to show forth th
tial, inexhaustible goodness, so that our unworth
formed a new ground for love and thankfulness t

"May Christ be precious to us; teach us his
glory, so that we may love him and rejoice in hin
unspeakable. May a sense of the greatness of
from which he came to deliver, and of the blessi
he can bestow, excite our sensibility, gratitude, d
lead our minds to dwell on him. Let sin be ou
burden; may all life's ills seem light in comparis
may we groan for deliverance from it, and be mo
in resisting it than in resisting all other evils; an

ence of evil, how irreconcilable thy hatred of it, and may ve all partake of the same abhorrence of sin. Increase our ensibility to evil; may we shun every appearance of it and epel the first temptation; and in a world where example is o corrupt, we beseech thee to arm us with a holy forti- ude."

"Inspire us with a generous love of virtue, of rectitude, f holiness. May we prefer it even to life. Animate us to dhere to good in every danger. May nothing on earth ove us or shake our steadfastness. Increase our sensibil- y to good; may we see more and more its loveliness and eauty."

"Animate us to cheerfulness. May we have a joyful ense of our blessings, learn to look on the bright circum- ances of our lot, and maintain a perpetual contentedness nder thy allotments. Fortify our minds against disappoint- ient and calamity. Preserve us from despondency, from ielding to dejection. Teach us that no evil is intolerable ut a guilty conscience, and that nothing can hurt us, if with ue loyalty of affection we keep thy commandments and ke refuge in thee."

"May every day add brightness and energy to our con- eptions of thy lovely and glorious character. Give us a eeper sense of thy presence, and instruct us to nourish our evoutness by every scene of nature and every event of rovidence. Assist us to consecrate our whole being and xistence to thee, our understandings to the knowledge of hy character, our hearts to the veneration and love of thy erfections, our wills to the choice of thy commands, our ctive energies to the accomplishment of thy purposes, our ives to thy glory, and every power to the imitation of thy oodness. Be thou the centre, life, and sovereign of our ouls."

Thus earnestly was Mr. Channing seeking pe peace and unclouded light. He believed, and acte the faith, that only the purity of heart which is ble by seeing God can fit a man to be the spiritual tea of his fellows; and as the condition for usefulness, opened his inmost will to receive the Divine life of lo It certainly is not surprising, that a nature so sensit and tender, especially when compelled to undue tion by ill health, should have manifested its strugg in a somewhat austere gravity of manner. But wa gains crystal clearness by percolating the sands; a the very severity of his self-discipline gave sweetne more and more to his social intercourse.

For the first few months after his settlement, M Channing lived, as we have seen, with some parish ioners and friends. But even their devoted kindne could not fill the void in his affections; and in a lett to his sister Ann, to whom he was most fondly attache we find him writing, — "I am sad; my sister, com and cheer me." It was soon in his power, however to gratify this desire for domestic love by removing h mother and the family to Boston. His brother Franc and he had long since agreed, that, for the end of i suring their ability to aid their mother and her oth children, one of them should remain unmarried for least ten years; and as his salary was a more certa income than his brother's professional gains, who, thou rapidly rising to distinction as a lawyer, was not yet e tablished in lucrative business, he now took it upon hi self to fulfil the arrangement. So he wrote to his mo er that he had a parsonage which he could not occup and fuel which he could not burn; and that she wou

save him much waste and trouble by turning them to good use. He well knew that she could not afford to leave her house and large garden at Newport, without such an addition to her means as he thus placed at her disposal; but he chose to represent himself as the person obliged, by pleading his need of her guardianship. She yielded to his affectionate appeal, and in a short time he had the satisfaction of seeing the home circle gathered round him, beneath his own roof, blessed by his bounty, and enjoying the best opportunities for happiness and improvement.

The tact with which he sought to conceal — even from himself, if it might be — his kindness, proved its temper. His father had left so small a property, that it was quite inadequate to the support and education of the growing family; and by surrendering for their use the greater part of his salary William changed their condition from that of want to one of competence. But while thus supplying them with the means of comfort and culture, his words and acts rather tended to give the impression that they were nowise dependent upon him, but only on the family estate. Without, of course, employing deception, he yet was sedulous to keep from the partakers of his benefits the knowledge that he was their benefactor. "I was often amused, and still oftener filled with veneration," writes a brother, "by the mode in which he talked of the necessity of punctually paying his board to our mother, and placed his funds in her hands, as he said, for safe keeping, withdrawing only such trifling sums as he absolutely needed." All extra fees were given, as their rightful perquisite, to his sisters; and as years passed on, and the wants and desires of the various members of the family

unfolded, each day but gave new proofs of his
thoughtful, ever delicate affection. His outlays
them, in addition to his large charities abroad, were
considerable, that, though his salary was for those ti
ample, being at first twelve hundred, and afterwa
fifteen hundred dollars, he never laid up a cent,
was often wholly destitute. "Well do I remembe
said one of his near relatives, "how pained he wa
the time of my marriage, when he wished to make
a wedding present, and had but fifty dollars to g
He could not help then telling me how poor he wa
Thus, for ten years and more, did he faithfully rede
the first words spoken to his mother after his ordinati
when she said,—"Now, William, I must give you up
"O, no!" he replied, "you shall never find that
duties of the Christian minister are inconsistent w
those of the son."

A slight sketch of his constant little sacrifices in
petty details of life may most clearly show how
appeared to those who lived with him in the near
relations, and who knew him best. He had alwa
been strict in his habits of self-denial, in food, dre
and every mode of expenditure; but he was now m
simple than ever, and seemed to have become incapa
of any form of self-indulgence. He took the smal
room in the house for his study, though he might ea
have commanded one more light, airy, and in ev
way more suitable; and chose for his sleeping-cham
an attic, which he shared with a younger brother.
furniture of the latter might have answered for the
of an anchorite, and consisted of a hard mattress
cot-bedstead, plain wooden chairs and table, with
ting on the floor. It was without fire, and to

he was through life extremely sensitive; but he never complained, or appeared in any way to be conscious of inconvenience. "I recollect," says his brother, "after one most severe night, that in the morning he sportively thus alluded to his suffering: — 'If my bed were my country, I should be somewhat like Bonaparte; I have no control except over the part that I occupy; the instant I move, frost takes possession.'" In sickness only would he change for the time his apartment, and accept a few comforts. The dress, too, that he habitually adopted, was of most inferior quality; and garments were constantly worn which the world would call mean, though an almost feminine neatness preserved him from the least appearance of personal neglect. The only luxury he would indulge himself in was annually to lay out a small sum in increasing his scanty library. "Never did I know him to be guilty of a selfish act," testifies his brother; "and he shrank from any mention of his incessant kindness, as if the least allusion to it gave him pain." These few mementos are, indeed, quite unpretending; but their very humbleness may serve to show how vital was the root of love from which such ever fresh disinterestedness bloomed forth.

A few further extracts from his journals will exhibit how his social affections were trained to an unreserved loyalty to conscience.

"Let me pay peculiar attention to family prayer, to make Scripture interesting and prayer solemn. Let me pray for them in secret daily. Let me attend to their reading, improve their minds. Let me attend to the religion of the domestics, and give them equal privileges with the rest on the Sabbath and in the family exercises. Let me regard

the wants of all, and live sacrificing my own will an
to theirs, abounding in affectionate services, and re
ing them always as those whom God has pointed o
as my peculiar objects.

"Let me endeavour to interest all in good purs
tinually propose kind ends, make active benevole
spring, and excite them to a course of pious, loving

"Let me in conversation avoid finding fault, s
verity; let me express the spirit and power, rather
speculations, of divinity; let me communicate libera
ever knowledge I acquire, and raise our social inter

"Let me encourage and share innocent pleasu
tribute all in my power to their happiness, make t
my affection, and convince them that love, not
severity, leads to my cautious and solemn admoniti

"Let me cultivate harmony and mutual affecti
to make home interesting from peace and love an
interest and regard.

"Encourage private prayer morning and evenin
them.

"Let me introduce pleasing and impressive v
religion, which will lead to conversation, inquiry, &

"Let me introduce society, entertaining, instruc
tending to moral and religious improvement.

"Let me observe what in other families tends
ness, and improvement, and religion.

"Let me promote unity of sentiment, especiall
ligious and most interesting subjects.

"Let me live with them as immortal beings, and
view the end of present existence.

little excited. I felt more sensibly than I ever did before, that this nearest, best, of earthly friends was mortal. Thanks to a merciful Providence, she is regaining her strength. It is a pleasing consideration, that her children have been able to repay a little of her kindness; but how little can parental kindness be requited!"

That his sense of duty was at this time even tyrannical Mr. Channing recognized in later life, and regretted that this stern nurse had cramped the action of his native impulses by too close swathing; but he had not then learned that the true art of moral culture is to balance extravagant tendencies by quickening those which are languid, and that growth is a safer means of harmony in character than repression. He painfully felt, too, that his solemnity repelled those whom he longed to win, and cast a shade over the circle he would have rejoiced to brighten. And, indeed, had it not been for his greatness of heart, dignity, assiduous affection, and evidently lofty aims, his constant staidness of deportment would have been irksome. For the other members of the family presented in manners an amusing contrast to this beloved friend, whom, highly as they honored him, it was not in their will to imitate. The mother, as we have seen, had inherited from her father a vivacious temper, keen perceptions, a wit as sharp as it was droll, and a sincerity of thought and speech, which made light of conventionalities, and swept away respectable pretences like cobwebs. Her sallies, given out in the plainest Anglo-Saxon, sometimes sounded strangely as a response to her son's guarded words, especially when the characters of others, or passing events, were under discussion. And the hilarity of the younger brothers and sisters would have jarred in discord with his taciturn ways, had

not his considerateness been so genuine. Self-po
in the midst of them, however, he allayed all diffe
and melted them into one. He devoted himself
the culture of his sisters, read and conversed with t
certain portions of the day, was watchful over thei
ners, and as they came forward in life schooled h
to leave behind the student's gown, and accom
them into the delightful circles which the influe
his talents opened to the members of his household
the friendly groups, too, which his mother's hos
and genial temper gathered round her fireside,
deavoured to act his part. But it was plain that
not at home in festive scenes of any kind. His c
sation was at all times and in all places connected,
and on themes of high interest. He could not u
And intent as he was on subjects which absorb
whole spiritual energy, he actually had neither incl
nor even the sense of liberty to relax. In a wo
was striving for ever to press onward and upward
chiefly longed to bear those whom he loved with
his ascent.

But though thus serious, he was most loving.
gentleness of character showed itself in all socia
tions. If controversies and warm debates arose,
the skill to smooth the storm by soft words an
looks. If scandal was introduced, he changed the
and if any one's reputation was attacked, he wou
with quiet firmness, — "Pray, stop! for if you c
these remarks, I shall feel bound to repeat ever

see, said his mother one day to a Friend with whom he was pleasantly talking upon their opposite views. "No," answered he; "and E—— did not expect to find me one; but there is a common ground of Christian feeling, where, without distinction of name, we can unite in belief, that the sincere worshippers of God are the accepted of God."

As another illustration, this little incident may be mentioned. Busy in studies, in visits among his parish, and in charitable movements, or calls on the sick and needy, the week passed away and left him on Saturday usually unprepared. A colored teacher, who was occupied in his school duties on other days, but who was anxious to improve himself by Mr. Channing's society, took occasion of the leisure afternoon to visit him, and frequently prolonged his stay into the evening. The mother was greatly annoyed at seeing her son's last precious hours thus broken in upon. But though it obliged him oftentimes to sit up late in the night, and to finish his sermons while the morning bell was ringing, he would never allow his colored friend to be denied.

Generosity pervaded his conduct. To the erring he was consistently forbearing. Two instances may show this trait. A domestic, in whom the family placed confidence, professed "to be converted to religion," at some revival in the society to which she belonged, and was very strict in her devotions and attendance at meeting. The members of the family soon detected her, however, in the commission of indiscriminate petty thefts. When accused, she was highly indignant at being suspected; but as the property was found in her possession, her hypocrisy was clear. Mr. Channing did nothing in relation to the affair but to converse with her, giving

him something to allay the restlessness whi
beyond his bearing or power of control. I
he otherwise than gentle!" Thus his very
formed a new bond of affectionate respec
with pity the habits of effeminacy and sel
which constant regard to one's own state too c
in the invalid, and systematically guarded ag
temptations. With the pride of an energetic
too, he felt the shame of seeming to be a valet
But the keenest pain he suffered was from bei
to halt when he would have hastened, and to
tried many a promising plan of self-culture and
fulness. This was the true cross to a spirit so
in hope, comprehensive in sympathy, conscientio
brave; and nothing could have been more manl
the uncomplaining serenity with which he bore it.

Mr. Channing chiefly lamented his want of stre
because he was thereby hampered in his private stu
and in schemes of professional activity. He did what
could, and too often much more than he ought, but
far short of his ideal, and saw all round him fields wh
for the harvest, when his arm was too feeble to put in t
sickle and reap. Yet, from his first appearance in th
pulpit, he made a sensation such as had been long un-
known in Boston, distinguished as many of her ministers
justly were. The highest among them, Dr. Kirkland
said truly of him and of Buckminster, who came forward
two years later, that they had introduced "a new era
in preaching." Their congregations were thronged;
and when either of them was to take his turn at the
Thursday lecture in Chauncy Place, the usually thin
audience at that antiquated service became a crowd.

Immediately after Mr. Channing's settlement, the small society in Federal street was much enlarged by the numbers drawn around the young, devoted, eloquent pastor; and from that time forward steadily grew, until, in 1809, the old church was taken down, and the corner-stone laid of the large building which now occupies its place. The devoutly disposed in the community looked to him with the hope that he might be a means of fanning once more to flame the smouldering ashes on the altars of piety. The seriousness of his deportment, the depth and sweetness of his voice, the pathos with which he read the Scriptures and sacred poetry, the solemnity of his appeals, his rapt and kindling enthusiasm, his humble, trustful spirit of prayer, his subdued feeling, so expressive of personal experience, made religion a new reality; while his whole air and look of spirituality won them to listen by its mild and somewhat melancholy beauty. The most trifling saw in him a man thoroughly in earnest, who spoke not of dreams and fictions, but of facts with which he was intimately conversant; and the serious gladly welcomed one who led the way and beckoned them nearer to the holy of holies which they aspired to enter. Intellectual people, too, were attracted by the power and grace of his pulpit addresses. He opened to them a large range of thought, presented clear, connected, and complete views of various topics, roused their faculties of discernment by nice discriminations and exact statements, and gratified their taste by the finished simplicity of his style. But the novelty, perhaps, that chiefly stirred his audiences was the directness with which he even then brought his Christian principles to bear upon actual life. With no flights of mystic exaltation, forgetful in raptures of the earth, with no abstract

systems of metaphysical theology, with no coldly elegant moral essays, did he occupy the minds of his hearers, but with near and sublime objects made evident by faith, with lucid truths approved alike by Scripture and by conscience, and with duties pressed urgently home upon all as rules for daily practice. He saw, and made others see, that life was no play-place, but a magnificent scene for glorifying God, and a rich school for the education of spirits. He showed to men the substance, of which surrounding appearances are the shadow; and behind transient experiences revealed the spiritual laws which they express. Thus he gathered round him an enlarging circle of devoted friends, who gratefully felt that they drank in from him new life. The old members of the Society, too, for the most part simple people of plain manners, took the heartiest delight in his services, while feeling just pride in his talents. And the few distinguished persons of the congregation knew well how to appreciate his rare gifts, and to extend his fame. Thus was he in every way favorably situated to call out his highest powers; and his journals show how ardently he strove to fulfil the hopes which he knew were cherished for his usefulness.

"My great end is the promotion of the moral and religious interests of mankind, the cause of virtue, the gospel. This is my occupation. This end may be accomplished everywhere. Let me make this study the *great end* of life. Let me study for this. Let my exercise, relaxation, visits, prayers, all have this in view. Let me eat and sleep for this. Let me never lose sight of my flock, constantly oversee them, never leave them. Let me strive to render them fruitful to God, direct and excite exertion for God, exhibit an example of the life of God."

"Weekly lectures are highly important. What an influence in the commonwealth would a general attention to religion in the capital exert! May not the present increased interest be a sprinkling before the shower?"

"Meetings to pray for the spirit. Let me when among Christians, when visiting them, pray with them, that men may be awakened to religious attention, and desire that God be glorified, Christ obeyed, heaven sought."

"Religious *union*. How to make them feel a desire of assisting, quickening each other in a religious course. Visit the church often in a religious manner. Pray in private and in public for this union. Make this the subject of conversation. Meetings of the church; and in order to make them useful, let me labor to become an extemporaneous preacher. The church should feel that on their prayers and zeal the salvation of others depends. Let me *now* strive to quicken my church, while attention is awakened to religion."

"The influence of the church I need. I can do little myself. I want the brethren to be able to converse, the sisters at home to be able to instil into the minds of their children religious truth. I should lend suitable books, exalt their intellectual powers, direct their habitual thoughts.

"Have I not reason to fear that many are destitute of love to God, to Christ, to the church, to man? Do they not confide in a course of negative goodness? Are they not full of false hopes from the performance of particular duties, abstinence from great crimes? Are they not easy and satisfied because they give no positive evidence of irreligion, not because they have positive evidence of religion? Do they not mistake habit for principle? Do the hopes, pleasures, duties, difficulties of religion form any part of domestic conversation? Is holiness an end? Is God all in all? Is Christ all in all to them? Is love the habit of their soul, operating in their whole conduct?"

systems of metaphysical theology, but with near and sublime views of moral essays, did he occupy his hearers, but with near and sublime views of faith, with lucid truths appropriated by conscience, and with ... upon all as rules for daily ... others see, that life was ... scene for glorifying God ... cation of spirits. ... which surrounding ... behind transient ... which they express ... enlarging circle ... that they draw ... bers of the S... ple of plain ... services, w... the few di... well how ... fame. ... call out ... ardently ... were c...

"M... r to preserve a mind fitted to discover, and ... ligiou... o receive, instruction. The disposal of ... This ... should all be directed to this object; and ... ever... ceive I should labor immediately to impress ... life. ... heart and on others."

visi... me unite with the most serious statedly in pray... for ... *revival of religion* in the society. Let the promot... ov... ligion be the sole end of all exertions; let nothing ... th... amed. O the happiness of a religious society!"

e... I ought to bear my people on my heart; feel the wo...

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ng in prayer;
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s end;
rom my
., hope, de-
od may have
vant of the least

for souls, *except with*
d carefully abstain from
on this subject; let me
s as cold; let me work where
, among the poor, ignorant, &c.
from dependence on me, from high
to Christ. Let me labor most where
east approbation, and attend chiefly to
sluggish. Let me do much in secret,
purify myself for my people; let none

of a want of tenderness in my preaching.
striking, rather than melting, sermons.
my heart be soft."
n soften my people; let me labor, there-
ayer. There is great disregard to prayer
ublic worship, preaching is exalted above
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arate a portion of time for considering the
rtance of my office, and for exciting a holy,
fervent, sincere desire for the holiness and
people."
its be ministerial, serious; let me speak
ion, attend to the character of individuals,

"Christ came to recover men from sin. A char heart is the object of the gospel. In this consists t demption of Christ. It becomes men to weep, to fe hearty sorrow at sin itself, to abhor and condemn selves as without excuse, to feel themselves dependen free, unmerited, unobligated, sovereign grace for and renewal. Repentance includes unconditional s sion, choice and desire that God should reign, shou complish his will, should dispose of his creatures as to him best. It supposes subjection of ourselves and wholly to his will. It gives all things in all times t places to him as his own for ever."

"The spirit of God is the blessing of the new co The knowledge, love, imitation, service, and enjoym God through eternity are all included in this gift. can be no other rational, eternal blessedness. The sp God operates on the heart, creates new exercises, and in the soul of Christians by constantly and immediatel porting all good affections. Every man must be new have a new heart, a new principle, end, motive, dispo a change by the spirit into a meek, submissive, self-re ing, self-abhorring, benevolent state of soul, before believe, approve, choose the gospel, and receive the dom of heaven."

"I must make the knowledge of divine truth my en therefore labor to preserve a mind fitted to discover, heart ready to receive, instruction. The disposal of food, &c., should all be directed to this object; and truth I receive I should labor immediately to impr my own heart and on others."

of their souls, that they have the capacity to serve, enjoy, glorify God for ever; feel continual heaviness and sorrow for their neglect of God; be fervent, unceasing in prayer; make their spiritual prosperity my joy; indulge in no pleasure, engage in no pursuit, which may not subserve this end; let every worldly interest which will drive them from my mind be resigned; let my highest anxiety, fear, hope, desire, affection, be exercised toward them, that God may have a people among them. Let me be the servant of the least among them for this purpose."

"Let me never talk of my zeal for souls, *except with God;* let me avoid all egotism, and carefully abstain from mention of personal experience on this subject; let me never condemn other ministers as cold; let me work where my work will not be known, among the poor, ignorant, &c. Let me lead the serious from dependence on me, from high thoughts of my society, to Christ. Let me labor most where I shall experience least approbation, and attend chiefly to the insensible and sluggish. Let me do much in secret, pray, struggle, and purify myself for my people; let none know."

"I am sensible of a want of tenderness in my preaching. I want to preach striking, rather than melting, sermons. Let me seek that my heart be soft."

"God alone can soften my people; let me labor, therefore, chiefly in prayer. There is great disregard to prayer among us. In public worship, preaching is exalted above prayer. Let me strive to make this part of the service more interesting."

"Let me separate a portion of time for considering the nature and importance of my office, and for exciting a holy, devout zeal, a fervent, sincere desire for the holiness and happiness of my people."

"Let my visits be ministerial, serious; let me speak plainly on religion, attend to the character of individuals,

observe their wants. What a waste of time to make visits! If I should see a man of business give up two a day to making mere calls, I should think him an How am I better? Whence my timidity on the subje religion? I do not carry conversation far enough t serious, earnest, and hence seize no end with suffi force."

"Let me give courses of lectures upon various sub adapted to different ages and conditions; a course to rents and heads of families; to the church; on church tory, with applications of prophecy; on the evidences the young; weekly exhortations to children; a cours the duties of the young; on Jewish history and antiquit on the testimony of nature to God; a course of expositi a series on the parables; &c."

"My preaching does not seem to be followed wit devout, grateful, submissive, holy spirit in my church do not witness fervor and happiness from the prospect hope of heaven. Their religious conversation limited few topics, heartless, cold, uninteresting! Whence is t I feel increasing doubts about my success. However, are commanded not to faint. I say to myself, One saved; and I feel that such an object deserves all exerti

"The children are members of the church of Ch earnest, affectionate attention is due to them. I must chize them, pray with them, teach them to pray; sug subjects which they can illustrate; give them texts to member; instruct them in the duties peculiar to their and in the doctrines suited to them."

These resolves were carried into deeds; and he at this period an indefatigable pastor. He visited stantly, had periodical prayer-meetings, and meetings conversation and religious instruction, — varying t as seemed best fitted to keep interest alive, — and,

deed, practised most of the modes, which, though rare then, have now become common, for quickening religious sensibility and producing Christian union. To the sick he was a faithful friend, and entered into their anxieties and hopes with a touching devoutness, that lifted up their spirits as on angel wings in prayer. Into the chamber of death he came with the auroral light of the resurrection upon his brow. And to the mourner he showed the manna of consolation for ever dropping on the desert. Yet sometimes his quick sensibility subdued him. When one of his oldest and most dear parishioners, Mr. Thomas Davis, was dying, he left the weeping group around the bedside, and coming to the church amidst the then small band of his parishioners, so intimate with each other that they seemed like one family, he endeavoured to commend the departing soul to the Heavenly Father. But his voice died in the utterance; he sank his head on the desk, and burst into tears. A sob ran through the congregation, and then there was stillness. On one other occasion, when visiting a family lately bereaved, he sat down with the circle of mourners, and after remaining for a long time in silence, as if overcome with the fulness of his feelings, he uttered a groan, rose, and left the room. But these were exceptions. He usually had perfect self-control, and wore an air of serene cheerfulness, that spread a contagious calmness over troubled hearts.

In the children of the society he felt the deepest interest. He liked to gather them after service around the pulpit; when, coming down, he would converse with them, and give them familiar lessons. This was before the custom of Sunday schools was introduced. Later in his ministry, he and his friend Thacher prepared

their well-known catechism. But at first he c
himself chiefly to oral instruction. He is reme
as having been very successful in making these ad
simple and attractive, clothing beautiful thoughts i
ligible language, and addressing them to his young
with a benignant smile, that won their confiden
opened their hearts. He once pleasantly remarke
the most satisfactory compliment he had ever re
was from a little girl, who told her mother, — "I
stood every word he said." His respect for c
was, indeed, singularly strong ; and *respect* is th
word that can fitly express the trust he felt and
fested in their purity. He had, from the first,
found love for their native honor, their quick mora
tions, their truth and innocence. And once, whe
ing at the corpse of a beautiful child, he said,
consider those so early taken as mysteriously
leged."

While thus devoted to his own congregation, and
every year more and more an object of interest
community at large by the good influences whic
seen to flow from his pulpit, Mr. Channing b
widely known also by the useful custom of exchan
universal in New England. In making these he
himself to no denomination, but freely held inte
with all who were seeking divine light and lif
indiscriminate, indeed, was he in this respect, that
found difficult for many years to assign him a p
any of the sects, which the increasing temper of
siveness was gradually forming. Alternately h
claimed and disowned by all, being himself, as w
hereafter see, chiefly anxious to shun controversy
keep the transparent heaven of religion unobscu

he clouds of theological disputes. Still, it was chiefly n Boston, and among the liberal divines of that capital, hat his exchanges were necessarily made ; and in their societies he was at all times a favorite preacher, though ot a few complained of his gloom, and very many preerred the sententious wisdom, quaintness, sagacity, and ich variety of Kirkland, and the chaste earnestness, the scholarly fulness of allusion, the elegance of style, and eloquent oratory of Buckminster. Such hearers often carried doubtless to the religious assembly their delightful associations with the superior conversational gifts of those gentlemen, who were both distinguished for wit, pleasantry, anecdote, and that easy play of fancy which illuminates with transient charm the topic of the hour, and whose manners contrasted favorably with Mr. Channing's absorbed air, his almost judicial moral severity, and his evident distaste for the current trifles which polish the surface of life.

To each of these distinguished men he was bound by ties of strong friendship, and he felt for their talents and acquirements a respect which they cordially reciprocated. Under date of November, 1806, we find Mr. Buckminster thus writing to him from Paris, whither he had been driven to recruit by the malady which so prematurely eclipsed his bright genius.

" Before this reaches you, you will be restored, I trust, to your people ; for truly I am very anxious for the religious situation of Boston, deprived, as it now is in three societies, of regular pastors. I am sometimes ashamed of myself, when I think that I am here in Paris in perfect idleness, while you are sinking under the labors of your ministry. But God grant that we may be able to congratulate each other next summer, upon meeting, as I hope we shall, in

health, and taught by our sufferings to cherish more
fully than ever this inestimable gift of our Maker, and
draw upon it too fast, so that we may use it longer
more sacredly in the service of our people and for th
terests of truth. Farewell, my dear friend! I pray t
may soon hear of your perfect recovery. Remember
dear people as often as you can.

"Your friend and brother,

"J. S. B

For Mr. Samuel C. Thacher, too, — who studie
vinity under his care, and who became the beloved
ister of the New South church, when Dr. Kirk
was called to the station that, after 1810, he filled
so much honor to himself and to the institution, o
presidency of Harvard University, — he cherished
warmest esteem, to which Mr. Thacher responde
most reverent love.

"The many admirable principles I have heard
you," writes his young friend, "I shall endeavour al
to recollect, and it shall be my prayer to the Giver
good, that I may not be unworthy the regard of the vi
and wise. Remember me with much love to your br
and believe me, my dear Sir, with all possible gratitud
affection, your friend.

"S. C.

On the occasion of this young brother's settleme
whose opening talents and virtues Mr. Channing wa
with the most tender interest, by whose example h
himself animated, and to whom he was constantly
and more closely bound by harmony in views and
itual sympathy, — he entered the following reflecti
his journal: —

"1811, May 16. This week is peculiarly eventful and interesting. Yesterday I assisted at the ordination of my friend S. C. Thacher. I presented him the right hand of fellowship. This event should recall to me the day when I devoted myself to the Christian ministry. Have I been a faithful, diligent minister, inquiring for every means of doing good to my people, and devoted most sincerely to their improvement? Let me be quickened by this event, which has connected with me a young man whom I esteem and love. Let me confer with him on the means of benefiting our societies. Let me save him, if possible, from my errors. Let me avoid every feeling of rivalship. Merciful God, render him a better man and Christian than myself. Have I made sufficient sacrifices to the young men who have studied with me? Have I paid attentions, instead of expecting them? Let me endeavour to excite my young brother to great fervor and activity, and let me catch the same warmth from him. I fear, I feel, that I and my brethren are not sufficiently engaged, and not desirous enough to see fruits from our labors. I am not ready to live a suffering life for Jesus Christ. My Saviour! may I think of thy cross, of what thou hast endured for human happiness, and may I count it my highest honor to be a partaker of thy sufferings."

And again he thus writes of him to a friend: —

"Heaven can hardly bestow on me a greater blessing than the friendship of Thacher. The purity of his character and life, and his devotion to his profession, render him peculiarly important to us at this time."

Thus cordial, honorable, mutually beneficial, and every way manly, were the relations between these friends, and a large circle of their brethren. But the days of one of the noblest of them were numbered. On the 9th

of June, 1812, the sad tidings of the death of Buckminster threw the whole community into grief. How deeply Mr. Channing mourned with others the destruction of the hopes which clustered round this gifted and accomplished man appears from many of his papers of that period. He was himself absent at the time from home; but when he came back, he preached by request a funeral sermon before the Brattle Street Society, and to his own people spoke as follows: —

"On returning to this place, I am not permitted to see and embrace a Christian brother, a fellow-laborer in the gospel, whom I left in the midst of usefulness, — one of the brightest ornaments of his profession, and of this country, — whose vigor of mind, whose eloquence, whose piety, whose sincere devotion to the interests of Christianity, I have witnessed with increasing pleasure and increasing hope. But God, who imparted to this highly favored servant such unusual gifts, who kindled this superior intellect, has suddenly removed him from his wide sphere of honor and usefulness. That you followed to the tomb this righteous man with serious thought and sorrowful reflection I cannot doubt. My own heart sunk within me, when I heard the painful tidings of his death. I felt for the loss I had experienced as an individual; but this sorrow was faint, compared with my painful sense of the heavy loss which our churches had experienced."

And in a letter he thus expresses himself: —

"Buckminster's death gives me many painful and solicitous feelings in relation to the interests of religion in this place. People here, as you well know, are attached to religious institutions not so much by a sense of the value of religion as by their love to their minister; and I fear that their zeal will grow cold, when their ministers are removed.

wish that there were more attachment to the truth, and ss to the man who delivers it. The loss of Mr. Buck- inster appears to me irreparable. I know no man who nites so many gifts from nature, so many acquisitions from udy, and such power of rendering religion interesting to all asses of society, especially to the improved, the polished, ıe fashionable."

As a last act of honor to this already celebrated reacher, he, with Mr. S. C. Thacher, Mr. Buckmin- er's more particular friend, was requested to select and repare a portion of his sermons for the press.

"Mr. Buckminster's papers," writes Mr. George Ticknor, came into my hands after his death, so that I had a good al to do with this publication, — a circumstance which I ention as accounting for my knowledge of the facts in lation to it. Mr. Channing undertook it, I think, with in- rest and pleasure, and gave a good deal of time to it; ough of course the labor and responsibility came chiefly n Mr. Thacher. The three sermons on Faith, and the ser- ion on Philemon, attracted, I believe, more of his attention an any others. In the last an omission was made at his ggestion; but it may be worth notice in reference to the pinions he afterwards entertained on the subject, that the rong phrases in the discourse that touch slavery did not xcite his attention. At least, I am satisfied that he made o remarks about them; and I remember the way in which e went over the whole of the sermon. What most struck ne, throughout his examination of the manuscripts, was his nterest in Mr. Buckminster's reputation, and his care that ustice should be done to it."

The rule by which he was governed in this work was hus once communicated by himself: —

"Will you allow me to suggest a counsel which I give

to those who are publishing posthumous works? It is w
beware of publishing too much. The *best* of a man's wr
ings should be selected with somewhat fastidious critici
for the press; and care should be taken, lest the best b
lost and fail of their effect by being surrounded with mat
that wants interest and will not be read. I proceeded o
this principle in selecting Mr. Buckminster's sermons, an
I think their great success is in part owing to it."

But besides these friends, to whom he was united by the relations of the pastoral office, and the cares and responsibilities, studies and hopes, incident to the ministerial profession, Mr. Channing had others with whom he held intercourse by letter; and some passages, taken from his correspondence at this period, may be of interest as yet further illustrating his character. They will be suitably prefaced by one in which he pleasantly alludes to the stiffness of mental and moral habits contracted by too monotonous an absorption in his own pursuits.

"1812. The great objection I have to writing letters is that I can hardly do so without beginning to preach. I have composed sermons till I can with difficulty write any thing else. I exhort when I should smile. Not that I think a letter should be written without a desire to do good, but instruction should be delivered with somewhat less formality than from the pulpit. I will try, however, to lay aside my grave countenance sometimes."

"1805. Your books seem to give you an independence on the world which riches never bestowed. I esteem it one of the greatest blessings of my life, that I have been taught to read, and that I am permitted to converse in books with some of the best and greatest of my fellow-beings who have ever existed. If I should be spared to your age, and

ermitted to rest a little while before I go down to the rave, I think this would form my habitual source of com- ort and pleasure. With a book in my hand, I should meet ie evils of life, and forget its anxious cares. I think we re not sufficiently grateful for the invention of printing. I now not that I ever mentioned it in my prayers, but it has one me more good than food and raiment. I depend on ny book as on my daily bread."

" 1807. I have very little to say about myself. My health nd spirits are tolerably good. Were I allowed to choose, would ask for ability to apply more to my studies, but I elieve that all things are ordered aright. I know already nore than I practise myself, and more than I communicate o others. Why, then, should I be so anxious to add to my tock of knowledge? I have a strong propensity to lead the fe of a recluse and a bookworm; and perhaps, if I were ble to study all the time, I should neglect the active duties f my profession. At present, I am driven from my study very day by the unpleasant sensations which long appli- ation produces. With this exception, I am quite well. Ay life is very tranquil. I *will* not mingle with the con- entions of the world. Angry politicians and theologians re raging around me, but I try not to hear; and if this is mpossible, I avail myself of my defect of memory, and for- et the clamor. Certainly life is too short, its duties too umerous and weighty, to leave us much time to waste in altercation."

" 1808. This is my birthday. I have been looking back on the blessings which have filled up my existence. The last year, I find, has been crowned with mercies; and in acknowledging the unmerited goodness of God, I cannot but thank him that he has put it into the heart of so kind a friend to take such an interest in my welfare, and to ex- press toward me so much tenderness and affection. All

my life long, God has been raising up to me benefactors I never experienced the want of a friendly hand to support me. O that with his blessings he would give me a heart to be grateful for them! Give me your prayers, that the next year of my life may be more useful than the last, that every day may bring me nearer to heaven, that I may feel more of the power of religion, that God would condescend to use even me as an instrument in advancing his cause in the world."

"1809. I feel more and more that I am doing little good, but I blame myself as much as others. Since you have been absent, I have felt more debilitated than usual. I have not been capable of much mental exertion. How much do I need these rebukes to keep me humble! You know the sin which most easily besets me. I have reason to be grateful for the various methods in which God is teaching me my dependence and imbecility."

"1812. *New Year's day.* The past year has been to us both peculiarly interesting. It has made some important changes in our domestic circles, and it has left, I hope, some salutary impressions on ourselves and our friends. I look back on it with much humiliation. I fear that my sufferings have not refined me as they ought. I am sure that my blessings have not left that tender sense of the Divine goodness which I wish ever to maintain. . . . . My increasing duties require increasing activity, and sometimes they suggest many painful fears and forebodings. Pray for me, that I may be faithful and useful. . . . . .

"I recollect on this day the kindness and affection which you have expressed toward me with so much uniformity and tenderness, since I first knew you. Your friendship I have valued as one of the great blessings of my life, and I hope it will not forsake me in any prosperous or adverse change which may await me. . . . . .

"I know that I have many friends, — perhaps few are more favored than I. But still I cannot spare you. How much of the happiness, and I may add of the usefulness, of my life do I owe to your tender, unremitting kindness! How often have I been kept from fainting by your cheering voice! Do not say that I am inclined to exaggerate your offices of friendship. I cannot express what I feel. I have often felt that your partiality to me was unmerited, but I am not just enough to wish it diminished. It has become one of my highest earthly blessings. It is one of the few blessings to which I look forward with confidence. I feel that many other friends may fail, but I feel a strange assurance that no changes can sever us from each other. Is it not religion, that indissoluble bond, which unites us?"

"1808. You will not forget, no, not for a moment, that it is God, the best of beings, the kindest of fathers, who gave you the parent you have lost, and to whom you are indebted for all the kind support, the tender care, the faithful admonitions which you have received from your beloved and revered friend, — that it is he who wounds and corrects you. In the perfection of his character, in the wisdom, rectitude, and mercy of his providence, in the truths and promises of his gospel, in his compassion for the fatherless, you will find, I trust, consolation and support. Do not distrust him, who is love, — who is a father when he rebukes, and who rebukes because he is a father, because he is interested in our welfare, because he sees that we have sins which need correction, because he designs to purify us for his presence in heaven. I know the strength of your feelings. I do not expect that at the first moment of affliction you will be able to fix a steady, unwavering eye on the precious truths of our religion. God, who knows that we are dust, permits us to mourn, and I trust compassionates rather than condemns the mourner who sinks under the first stroke of unexpected

calamity ; — but you will not, I hope, long forget the
ence and the righteous will of God. You will open
mind to the supporting views which Christianity afford
the purposes of affliction. With sorrow you will unite
tience, confidence, humility, and hope."

"1809. Unless I am deceived, you have much to le
and perhaps much to suffer, before you will deserve t
called happy. Happiness is the *uniform serenity* of a w
governed mind, of disciplined affections, of a heart stea
devoted to objects which reason and religion recomme
According to my tame imagination, Happiness is a very
mure lady, — almost as prim as the wives of the Pilgrims
New England. She smiles, indeed, most benignantly,
very seldom laughs; she may sigh, but seldom sobs;
tear may start into her eye, the tear of gratitude and
sympathy, but it seldom streams down the cheek. Her s
is sometimes quickened, but she does not waste her spi
and strength in violent and unnatural efforts. She cultiva
judgment more than fancy. She employs imagination,
to dress up airy fictions, not to throw a false, short-li
lustre over the surrounding scenery, but to array in splen
distant objects which reason assures her are most glori
and excellent, but which, from their distance, are apt
fade away before the eye, and to lose their power over
heart. Now I confess that my ideas of happiness and th
of my friend —— do not perfectly coincide. Time
affliction, however, will bring them nearer to each ot
Perhaps reflection may render affliction less necessary."

"1811. In the beginning of this letter, I have alluded t
affliction which I have been called to sustain. It has plea
God this week to remove from us a friend in whom I h
long felt a strong and increasing interest. You undoubte
heard of her frequently, whilst you lived in this town;
her character, her worth, you probably never knew. It

been my privilege and happiness, for some time, to enjoy an intimacy with this singular woman, this highly favored child of God. She has been a great sufferer for several years, but she has suffered so meekly and patiently, her character has been so refined and elevated by suffering, she embraced all around her with such a strong and tender affection amidst pains which would have rendered others insensible to all but themselves, she discovered such unabated energy of mind at the moment that her emaciated frame seemed just ready to resign its breath, that I have contemplated her with a delight and admiration which very few of our race have inspired. I have understood that in early life she was the victim of sensibility; and indeed it was easy to see that her feelings tended to excess. But religion, that refining and subduing principle, exerted its kindest influence on her heart. She was called to a struggle peculiarly arduous, but she was conqueror. I cannot mourn for her departure; yet it is a thought which almost saddens me, that I am no more to hear her animated voice, no more to commune with that powerful mind, that warm and pure heart, on this side the grave. But to her pious and virtuous friends she is not lost; there is society in heaven."

"1810. I am not insensible to commendation. I will go farther. There is a commendation which affords me an exquisite satisfaction, — I mean a commendation which flows from an unaffected love of goodness, and from a desire to confirm it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good, pure heart. Of this praise I can almost adopt the language of Henry the Fifth, —

'If it be a sin to covet honor,
I am the most offending soul alive.'

But to be 'daubed with undiscerning praise,' to have my frailties forced on my mind by being told that I have none,

to receive a tribute which my heart d
fills me with apprehension lest I have be
have practised concealment more effect
my fellow-beings, — this is indeed painfu
You will not think that I mean to apply a
in your letter you have 'o'erstepped the
discretion which I wish you to observe.
colors on your friends too profusely. Hum
other word for imperfection. It is a diste
which represents it as faultless. I cannot tell
friend, how much more I should have been gra
had frankly disclosed to me the observations yo
made on my character, and had set before m
nesses, defects, disproportions, blemishes, which
forced themselves on so discerning an eye."

"1812. I thank them for their good opinion; bu
will say, that I feel almost an insuperable reluctanc
and much more to preach, where people have take
their heads that they are to see or hear any thing
mon. In my own breast I carry a conviction whic
tradicts all such opinions, and renders applause painfu
mortifying. The tender affection which you express i
deed delightful, though I feel it is not altogether deserv
but fame, general notice, is not my right, and I pray G
that it may never be my wish or end."

"1810. I would not have you think that any human friend
ship is of itself sufficient to raise you to the excellence I have
fancied. There is another source to which you must re
pair. It is a most consoling doctrine of our religion, that
the Father of Spirits delights to perfect the works which he
has made, that he has sent his Son to renew his own image
in the human heart, that he inspires the love of virtue, that
he hears the aspirations and assists the efforts of every soul
which desires to be emancipated from its earthly and selfish
propensities. . . . . .

"I am very willing that you should dissent from the opinion I have expressed of Hume. When I reviewed that part of my letter, I feared that I had been declamatory rather than convincing; that I had carried my principle too far. It is a fault which I have often observed in my character, that I am prone to overstate an argument, — to infer too much from my premises, — to exhibit a truth without the necessary limitations. I want to make an impression, and defeat my end by demanding a stronger conviction or a more unqualified assent than I have a right to expect. I need to seek the excellence for which Bishop Butler is so remarkable, — I mean that of being so cautious and modest in his inferences, that his readers not only concede the positions for which he contends, but almost blame him for not demanding more. This habit conciliates great confidence for a writer; and we are naturally impressed with the strength of his cause, when we see him able to support it without straining a single argument, or even carrying it to its fair extent. Some people, rather than lose a good metaphor, or a fine sentence, are often tempted to assert what is not altogether accurate; and they have their reward. They astonish, but do not convince. They strike, but do not keep their hold of the mind. May you and I love *Truth* better than *Rhetoric*."

"1810. If I were to differ from you on the subject of history, it would be in giving a stronger preference to biography than you seem to do. General history, indeed, discovers to us human beings in a great variety of circumstances; but it shows us beings principally of *one class* of character, and it brings them before us in their *maturity*, after their characters are formed.

"History transmits to us almost exclusively those men who have had sway over nations. It shows us the ambition which proposes to itself dominion, in an endless variety of forms, — now plotting in the cabinet, now shedding torrents

of mood in the field of battle. I will not say that there is not a more important instruction to be derived from this exhibition of human character: but is it the *most* important to such beings as you and I, who would not receive a crown for a gift — who fill, from necessity and choice, the humble walks of life — whose objects, temptations, hopes, and fears are so very different from those which history unfolds! The page of history is so crowded with heroes and statesmen that it cannot admit people like us, although our dimensions are so very small. It has not a place even in the margin for the minister and the schoolmistress. It is too closely ruled to be the record of those peaceful virtues which as Christians we should seek to infuse into our hearts.

"Again, general history shows us only men in their maturity, after they have come forward on the public stage. It seldom carries us back and shows us by what influences the character which we behold was gradually formed. It presents the full-grown man. I want to see him in his cradle, and trace him thence to his height of glory or his depth of guilt. I want to see him when he is not acting his part in that common, every-day intercourse which reveals the man as he is. New biography seems to me to give these advantages. It shows us every form and every stage of character: it shows us excellence which is not the less worthy of admiration because it was not called forth into public life. It makes us the friends, the domestic companions, and the private witnesses of the good man.

"Let me just add, that young minds, unless carefully guarded, often receive injurious impressions from history. They see the ambitious exerting such vast power and enjoying such splendid success, that they are dazzled and overwhelmed: they form false ideas of greatness, become reconciled to wars, and sympathize so strongly with the towering oppressor, that they feel no concern for the nations he desolates."

811. I need not introduce the following advice, or labor
ure it a favorable reception, by assuring you of the sin-
affection from which it flows. You know that I have
o common interest in your situation, and I must believe
ou will ascribe the admonitions I am to offer to the
of contributing to your usefulness and happiness.
confidence you have reposed in me encourages and
binds me to speak with frankness. Some of my re-
s may appear too minute, but your success depends
much on your attention to little things.

t is of the first importance, that you impress the people
gst whom you are to live with a conviction of your
ness and stability of character. I feel no little solici-
on this point. If once you are considered thoughtless,
le, and injudicious, your prospect of success is gone.
talents will be of little avail. Parents cannot be
d for requiring a considerate character in those to
they commit their children. This impression of
ness you must make, not only by your unwearied at-
n in school, but by your deportment and appearance at
seasons. You will be cheerful, but not gay. In your
ers you cannot but be easy, but you must avoid every
which approaches wildness. In your dress you can-
ut discover taste; but it will be better to fall below,
to rise above, the common standard of fashion in the
where you live. Do not act from the impulse of the
nt; but deliberate before you decide. You know
is meant by the word *judgment*. I hope you will pos-
t, and I hope you will be thought to possess it. In con-
tion you will not forget that you are among strangers,
hat this situation requires a caution and reserve to which
ave never before been called. You must also remem-
at in a small town it is the fashion to repeat what ought
forgotten. Let not your spirits run away with you. Be
travagant in expressing delight and admiration. Do

not aim at shining much. You will be brilliant enough without effort. Seek esteem and confidence rather than admiration. Admirers are not friends; and for one who admires, there are twenty to envy and discover faults. Do not make other people subjects of conversation. You will see and hear much, perhaps, to displease you; but, as you are going to instruct the young, and not to reform the old, you may hold your peace with a safe conscience. Be very cautious in forming intimacies. Your respectability, as well as your happiness, requires that you should attach yourself to persons of improved hearts and understandings, — of solid worth, of acknowledged excellence. Indulge in company with moderation. Learn to be happy in yourself, and at home. Partake sparingly of public amusements, and religiously deny yourself every pleasure inconsistent with the active, faithful discharge of your daily duties. I am very desirous that you should avoid the character of a fashionable woman, and you will remember this character is fixed on a person more easily in a small than in a large town. You know the great circumspection required of a young lady who lives alone, without parent, guardian, or brother. Your occupation will render exercise necessary, perhaps every day. Do not think me too minute, if I advise you to vary your walks, and to walk in retired parts of the town. Here end my prudential rules. You will forgive me when I tell you that I have written to you just as I should to my sisters. You must have learnt not to trust to the candor of the world. Give them, if possible, not one ground for questioning your steadiness of character.

"Now for your school. Endeavour to introduce the most perfect system at the beginning, and be very slow to admit any change which inexperienced people may think very good, unless its utility be obvious. Pay great attention to the order of your school, and to the manners of the children; and when they leave you, see that they retire with

ilence and regularity. I need not urge it upon you to unite vith this strict discipline great mildness and perfect free- om from passion. I wish that you would introduce some eligious exercises. Let the Scriptures be daily read, in a everential manner, by yourself or by some good reader in he school. Be careful to teach every branch thoroughly. A school is lost when it gets the character of being showy nd superficial. Let me conclude with urging you to enter nto the spirit of your occupation. Learn to love it. Try o carry into it a little enthusiasm. Let it not be your task, ut your delight. Feel that Providence is honoring you in ommitting to you the charge of immortal minds. Study he characters of your pupils, and the best modes of exciting nd improving them. You have heart enough; fix it on his noble object. And now, my dear friend, be of good ourage. Bear up, with a calm, steady resolution, under the rials of life. Lift your eyes, with gratitude and confidence, o your Father in heaven, and he will never forsake you. Wherever you go, you will be surrounded with his pres- nce; and if you approve yourself his humble, faithful hild, you cannot but be happy. To his providence I com- nend you."

Thus warm were Mr. Channing's sympathies, in the ome circle, in his congregation, towards his brethren in he ministry, and to many friends. They were not lim- ted, however, to these spheres, but widened to embrace he wants of all his fellow-men in the community in which he dwelt. The poor were especially objects of is regard, many of whom freely visited him; and he ad always several destitute families under his care. His liberality, indeed, was so unbounded, that his elder broth- er once said, — "Really, William should have a guar- dian; he spends every dollar as soon as he gets it." And so he actually did. With a good salary, he was yet

always poor, — so utter was his dislike to accumulation and so little anxious was he for the morrow; but, as he seldom mentioned his deeds of kindness, comparatively few of them are particularly known. Many letters, however, which yet remain, prove how varied, numerous, judicious, and patient were his labors to cheer, encourage, and redeem the unfortunate. And when his own means were exhausted, rich and generous friends in his society made him their almoner. To one of these he writes, — "I shall, indeed, consider it a great blessing to myself, as well as to you, to be able to suggest opportunities of usefulness; and I shall do this more readily, if you resolve never to oppose your own judgment out of respect to my feelings." And again he says, — "I thank God that he permits me to communicate to you the thanks of the poor and afflicted. . . . . Rejoice that through you praise has ascended to heaven, — joyful praise from the lips of a man just trembling over the grave. I feel myself indebted to you for the benevolence you exercise to others. . . . . May you yet more earnestly espouse the interest of the Redeemer, and imitate his meek and condescending love." Thus was he doubly a benefactor, by presenting to the wealthy opportunities to bestow on the needy the gifts which God had intrusted to their guardianship.

"I never heard him speak of giving pecuniary aid to any one," says one of his sisters; "but facts speak for themselves. He must have had a thousand dollars to lay out, of which he spent scarcely any thing upon himself, except in case of sickness, or when he had to take a journey. He never had money for any length of time, and I have no doubt that he always disposed of it nearly as fast as he received it. We must believe that he gave

away nearly eight hundred a year, and I have known many times when he had nothing. In all his feelings he was large and noble. I remember, on one occasion, he had attended the funeral of a gentleman of fortune, and afterwards had visited the afflicted family. The widow, wishing to express her gratitude, inclosed him fifty dollars in a note. It was a sore trial to him. He could not bear to wound the feelings of the lady by a refusal; and yet, to accept it was not to be thought of. He returned it, and, I am sure, in doing so, found some way not to pain another by sparing himself. Think, for one moment, that any one could have offered *money* to such a being, as a return for his sympathy; but then it was so kindly meant on her part, that I could not mention it even now, if she had not long been numbered among the dead. She only did not know him. He was as wise, too, as he was generous, and I never saw any one who more truly understood the value of money for the benefit of others, or who cared less for it himself."

One slight anecdote shows his disposition in this respect. As he was taking a journey alone in a chaise, he was induced by the appearance of poverty about a dwelling to stop and inquire after the condition of the inmates. He found a very old couple, helpless and wretched; and after conversing with them some time as to their simple life, he bade them farewell, leaving in their hands his purse. He had ridden some miles before it occurred to him that his horse would suffer, though he might not, from his penniless condition; when, finding himself in the neighbourhod of an acquaintance, he borrowed the necessary sum to carry him on his way.

His journals are interesting here, also, as showing how comprehensive at once and minutely exact was his char-

ity, in devising benefit for the suffering. There a
and full lists of the various classes of the commu
needed care or aid, — sketches of their peculi
temptations, and difficulties, — suggestions fo
works, benevolent operations, special reforms,
hints of all kinds as to the duties which socie
to its members. But a few extracts will sp
themselves.

"Things to be done in town. — Comfortable hou
let cheap for the poor. Innocent and improving
ments. Interesting works to be circulated amo
Associations among mechanics for mutual suppo
duced. Complete course of instruction for youth
for active life. Dr. Lathrop's plan of education.
salaries to be fixed; their fees; small debts; pet
oppression of the poor. Taverns; drinking-parties
on ardent spirits should be written. Fire-clubs.
tice-boys at bad houses; &c."

"Poor-house. — Rooms to be better aired. The
be selection in assigning rooms. Tracts to be c
there. Let me visit them once a week. They wa
pious, unambitious, evangelical ministry; they w
gospel which teaches contentment in every state.
ciation of females to furnish them employments.
should be prescribed. Great regularity in their e
Mutual respect required; decency of manners
other."

"Causes of poverty to be traced. Charity is no
directed. Intimate acquaintance with poor familie

Relief, such as to call out energy, and remove whatever disheartens and disables."

"How much capacity there is in the poorer classes of knowledge and affection! Why is it not developed? Is not the social order bad? Cannot all the capacities of all classes be called forth? Cannot men's motives in pursuing wealth be purified? Cannot a strong conviction be established, that Christ's precepts in the plain sense are the only rule for Christians? Cannot the power of fashion and opinion, except in so far as they may be sanctioned by Christianity, be subverted?"

"Employ religious schoolmistresses in different parts of the town. The children of the poor need special care."

In this project he was at this time much interested, and was instrumental, in connection with others, in establishing primary schools, — being prompted by the considerations, that, by such a provision,

"The parents are relieved from a great burden, especially in the winter; the children are kept for many hours of the day at least out of the streets, where every vice is contracted, and from the crowded, unwholesome rooms, where they too often witness the worst examples; their faculties are in a measure called forth and improved; they acquire some habits of order, application, and industry; are trained to decency of manners, dress, and appearance; become fitted for the business of life, and are instructed in the Scriptures and the duties of morality."

"A bake-house for the poor, established by a fund for their use; an association of the poor, contributing so much a week for a fund to support them in sickness; associations for relief of the sick, old, debtors, and for the employment of those who are without work."

"What can be done to exalt the poor and ignorant from a life of sense to an intellectual, moral, religious life? How

excite an interest in the education of their children
me learn to extemporize, that I may administer pl
struction. May not the mind be quickened by inte
the heart in religion? The Divine character, peculi
displayed in Christianity, is the great means of
human nature. The poor need moral remedies.
poor be my end."

"Let each rich family have some poor under thei
especially Christian families. Mention the poor to
Connect the poor with good families."

"There should be an association to receive pro
when reduced by want and disease, to reform and
them. A house necessary, and one walled, &c.
ject, seclusion, support, and rendering them useful. A
aversion to licentiousness should be awakened."

"Immigrants. A society of advice. They are
of speculation, exposed to unprincipled men. The
direction, friends. Keep them out of the way of de
people. They depend on the wants of landholders,

"Africans. To enable them better to manage the
of this life; to acquire support, property; to elevat
desire of pleasure above sense, to social enjoyme
improvement of mind. I wish them to be thinking
to act from thought. Their modes of life would
instruction was early given. A school may interes
Their present evils — dirt, bad air, crowded rooms, a
poverty — originate in thoughtlessness, intemperan
In learning they will find new pleasures, and be less
to irregularity. We must give them new tastes.
powers, how much *mind*, how much *heart*, what tre
are contained in them! Shall all be lost? Awaken
of their true dignity and true excellence, and so
vain attention to dress, &c. Is it not possible to
party among them in support of religion? May th
be a line of distinction drawn among them, and a s
character awakened?"

These extracts from papers and journals, extending through the first years of his ministry, show how early and how earnestly his sympathies went out to his fellow-men of every condition. He seems to have wished — to quote again his diary — "to associate with all classes, to know their wants, and to become acquainted with the world in which I am placed." His longing was for nothing less than humanity made universal. The spirit that dictated his enthusiastic letters from Richmond was working in him still, and prompting him to seek for every practicable mode of redeeming man from the inhuman degradations to which tens of thousands are subject in a society selfish in its principles, laws, customs, maxims, influences, tendencies. He saw that actual life in Christian communities is a hideous mockery of the generally professed discipleship to Him whose last symbolic act was to gird himself with a towel and to wash his disciples' feet, whose test of distinction was, "Let him that would be greatest among you be the servant of all," and who left as his dying legacy the new commandment, "*As* I have loved you, *so* love ye one another."

But these charities within his immediate neighbourhood, extensive as they were, did not exhaust Mr. Channing's interest in his race. In the growing prevalence of order, justice, freedom, over the internal legislation of the nations of Christendom, and of humanity and peace through their diplomatic, commercial, and intellectual intercourse, he saw a providential process, by which the scattered societies of earth are becoming transformed and reunited into the kingdom of heaven, — a slow process indeed to human sight, and one accom-

panied by trial and struggle, but yet a sure one. And thus believing, he thought that a minister of the glad tidings, of universal good-will, was so far from being exempt from the duties of a citizen, that he was, on the contrary, under special obligation to infuse, as he best could, the spirit of love, the hope of a higher future for mankind, the sense of responsibility to a superhuman authority, into the hearts of his fellows, — heated as they were by partisan passions, and turned from their rightful function of mutual beneficence by worldly jealousies.

From early youth he had been, as we have observed, conversant with political movements; he had been brought up in ardent attachment to liberty under constitutional limits; he had shared in the exhilarating anticipations first excited by the French Revolution, and in the revulsion of shame and sorrow produced by its after excesses; he had watched the triumphs of the "armed apostle of democracy," till he had seen him rear his throne of universal empire upon prostrate states, which fell bravely struggling for independent national existence; and now, in common with many of the best and wisest around him, he feared, as an event by no means impossible, that the United States might be needed as an asylum for freedom, when the deluge of despotism had overswept Europe. In a word, he was at this time thoroughly in principle and affections a Federalist. Later in life his sentiments and convictions underwent a great change in regard to this tremendous crisis in modern history. But at the period now under consideration he was opposed with his whole soul and strength to "French principles." To him these were identical with atheism, vice, moral ruin, with licentious self-will in private manners and despotism alternating with radical lawlessness in the

government. In their triumph he foresaw, as he thought, the downfall of the cross. Thus judging, how could he do otherwise, as a brave and single-hearted man, than strive to check their growing power?

Accordingly, in his Fast and Thanksgiving sermons, from which extracts will hereafter be given, he entered freely into the consideration of national dangers and duties, and brought men and measures to the test of the Christian standard. In this course of conduct he had the sanction of such men as Dr. Osgood and Dr. Kirkland; but many of his brethren condemned him for desecrating the dignity of the pulpit by the introduction of such topics, and large numbers of the laity were indignant at his presumption, as they considered it, and officious intermeddling in matters beyond his sphere. As this was the period of the Embargo and the last war, when commerce was prostrate and industry languished, — when the bond of the Union was almost severed by civil strife, and angry controversies prevailed in public and private, — when family ties and old friendships were rudely broken by political dissensions, — when the circles of social intercourse were limited to those who adopted the same party creeds, and men rose or fell in the scale of esteem as their opinions varied, — when in the theatres the shouts of "*Ça ira*," and "God save the king," alternately drowned each other, — when angry mobs tore unpopular editors from the jails where they were put for safety, — and when, in a word, the nation was convulsed, — it can easily be understood that a preacher who espoused the cause of either of the contending bodies was forced to bear the brunt of severe censure, and to be made the object of exaggerated praise. To Mr. Channing one of these results was as distasteful as the other; but as

several of his sermons were printed, and thus becam widely known, he largely experienced both. Som critics went so far as to ascribe to him no better motive for overstepping the usual lines of pulpit discussion, than that of seeking the notoriety which he thus met; a charge, to be sure, which seemed sufficiently absurd to those who knew the man, and which his friends might have fully answered by stating the facts, that he had declined to deliver the Phi Beta Kappa oration before Harvard University from aversion to appear in public, that he habitually shunned various opportunities for displaying his talents, and held back from even the literary enterprises in which he was well qualified to excel, because he feared lest he might thus be led astray from the more appropriate duties of his profession. But he knew his own heart, and year by year went steadily on his course of giving with perfect frankness such warnings and rebukes as he deemed timely.

In these trials he had in private the faithful counsel of his brother Francis, who was a firm and earnest advocate of the same political views, and in public he received the support of some of the most distinguished of his fellow-citizens; for this was the day when Governor Strong communicated the stern resolution of his character to the councils of the State, when George Cabot with his pen and tongue cast over perplexed subjects the clear light of his sagacious judgment, when Fisher Ames held private circles and public assemblies spellbound by the charm of his rich eloquence, and when Boston and Massachusetts generally were strongly enlisted on the Federal side. His decided action had the effect of adding to his celebrity and influence; and he took at this time in public respect the position which

held through the rest of life. Thenceforward he as known as a man of unfaltering principle, at once mperate and bold, slow to form opinions, but fearless maintain them, thoroughly to be depended upon in the ost trying scenes, ready to follow through good or ill port his convictions of right, and who always

> "walked attended
> By a strong-siding champion, Conscience."

Thus passed the first ten years and more of Mr. hanning's ministerial life. They were uneventful, but wardly rich in results; and many good seeds then anted themselves, which were afterward to bear abun- ant fruits. Inherited errors, too, not a few, in thought d practice, had been slowly outgrown, — so slowly, at he was perhaps unconscious of the change which ad been wrought in his principles. Above all, he had arned the lesson of keeping true to his purest, highest elf, or, to express the same fact more humbly and justly, f being obedient to the Divine will, however revealed o his inmost reason. Goodness had firmly enthroned tself as the reigning power in his nature. He lived he life communicated from above. He was becoming early and daily more and more a child of God.

From his very entrance on a public career, he pro- luced upon all who came into his presence the impres- sion of matured virtue and wisdom, and inspired rever- ence though young. He wore an air of dignity and self-command, of pure elevation of purpose, and of calm enthusiasm, that disarmed familiarity. Careful of the rights of others, courteous and gentle, he allowed no intrusions upon himself. He was deaf to flattery, turned at once from any mention of his own services or position,

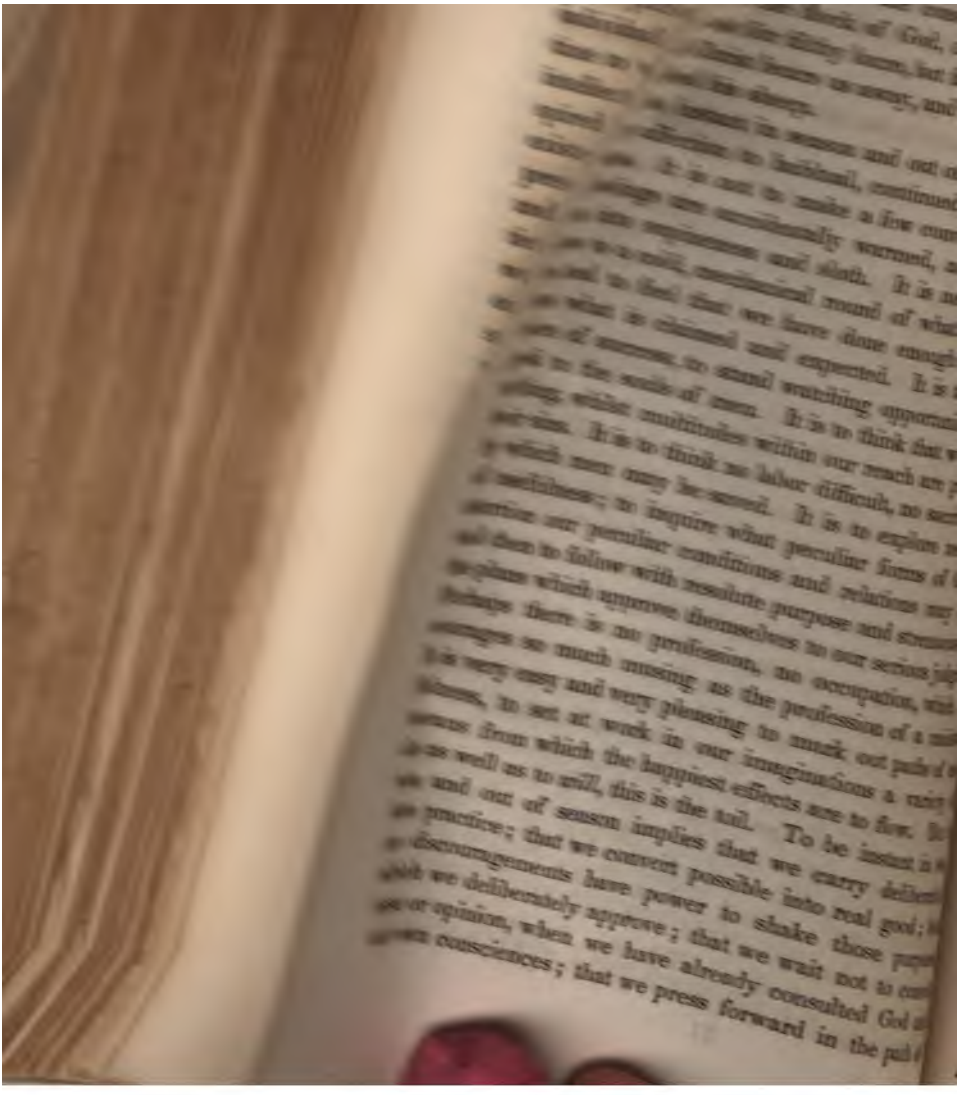
paid no compliments, and would receive none; but, by constant reference to high standards of right, transferred the thoughts of those with whom he held intercourse from personal vanity to intrinsic excellence, and from individual claims to universal principles. He gave no time to what was unimportant, made demands upon the intellect and conscience of those he talked with, and inspired them with a sense of the substantial realities of existence. In his treatment of others there was no presumption nor partiality. He was deferential to old and young; listened without interruption, and with patience, even to the dull and rude; spoke ill of none, and would hear no ill-speaking; tolerated no levity, but once overawed and silenced it by wise and generous suggestions; was never hasty, rash, nor impetuous in word or act, and met these weaknesses in others with an undisturbed firmness that disarmed passion while rebuking it. Above all, he recognized in his fellows no distinctions but those of character and intelligence, and quietly disregarding capricious estimates and rules of mere etiquette, met rich and poor, learned and ignorant upon the broad ground of mutual honor and kindness. Thus his influence was always sacred and sanctifying, and no better impression can be given of him, as he appeared, than is presented in his description of a Good Minister, in the sermon — quite famous at the time — which he preached at the ordination of the Rev. John Codman in 1808. Henry Ware, the younger, once said truly, that Mr. Channing had there sketched his own portrait. The passage is as follows, and with it this chapter may most suitably be closed.

"On this occasion, I have thought that it would be

dwell on the importance of a zealous and affectionate performance of ministerial duties. On this subject I could wish to hear rather than to speak. I feel that the place which belongs to me is not that of a confident teacher, but an humble, self-accusing learner. When I look round on my fathers and brethren in the ministry, whose years and experience and improvements in piety peculiarly fit them for this theme, I feel no faint desire to resign to them the office I am expected to perform. But my feelings and wishes have been overruled; and now that I must speak, I wish to suggest something which will tend to quicken my own heart, which will stir up the minds of my brethren, and which will impress this numerous assembly with the duties and objects, the tremendous responsibility, and the infinitely solemn consequences of the sacred ministry.

"It is the exhortation of Paul to Timothy, 'Be instant in season, out of season'; that is, 'Be urgent, engaged, in earnest, not only at stated seasons of instruction, not only when thine own ease and convenience may permit, but at every season when thou canst hope that truth may be imparted, or serious impressions be produced.' These words furnish us with this practical doctrine, that a minister of Jesus Christ should be distinguished by zeal, earnestness, and affection in the discharge of his sacred office. In the present discourse, I propose to offer a few remarks on the duty enjoined in the text, and then to present considerations suited to enforce it on our consciences and hearts.

"To be instant in season and out of season is to be cordially devoted to the great object of the Christian ministry. It is to exert on this object the strength of our affections, to make it the centre of our thoughts, and the great end of our labors. In this zeal and earnestness it is implied that our work is our happiness; that we do not make our ministry a means to some further, selfish end; that we do not enter on it from love of ease, or distinction, or gain; but that it is



ne opposition, unabashed by the ridi-

earnestness ought to pervade our whole
. We should carry it into our *private*
otions. A minister can impart to his people
as himself received. His own understanding
enlightened, his own heart first kindled, before
municate a rational and fervent piety. Hence a
should apply with zeal to the various means of per-
nprovement. He should never be contented with
esent attainments, never imagine that he has learned
ich God has revealed, never say that he has formed
stem, and has nothing to do but to preach it. Divine
is infinite and can never be exhausted. The wisest
are but children; our views are very dim and narrow;
ven where we discern the truth, how faint is its prac-
impression! Every minister, I think, who studies the
tures with a simple heart, must feel that there is much
corrected in his views of religion. From the difficulty
he finds in making all Scripture easily and naturally
onize with his own sentiments, or with any other sys-
he must infer, that, even where the truth is held in the
st purity, it is still blended with not a little error.
conviction, united with a consideration of the influence
he necessarily exerts over the minds of others, should
him to his Bible with almost trembling solicitude. He
to bend on it the whole powers of his mind, that he
attain enlarged and consistent conceptions of the Divine
cter and will. He ought, in his studies, habitually to
a watchfulness over his mind, lest some unworthy
g, some narrow interest, some prejudice of educa-
some attachment to a party, secretly insinuate itself,
ncline him to one view of religion rather than an-

He ought to unite fervency of prayer with earnest-
and freedom of inquiry, and, distrusting himself, seek

the better guidance of the Father of Lights and the
of Truth.

"But a minister must not only be earnest in his
studies; he must be urgent and alive in his *public*
From his retirement he should bring into the sanct
heart glowing with Christian affections. His prayers
discover a mind familiar with God, accustomed
mercy-seat, elevated by habitual devotion, and br
without effort the pure and humble desires of a Ch
In preaching, his heart should disclose itself in his
ments, manner, and style. Whilst unfolding the Divi
fections, he should let men see that they are perf
he himself loves and adores. In enjoining a Christia
per, he should urge it as one who has felt its bea
power. When describing the promises of the gosp
should speak with the animation of a holy hope.
directing men to the cross, he should speak as one w
prostrated himself at its foot. This is pulpit eloq
He should let men see that he has come, not to dazzl
with the studied ornaments of rhetoric, not to play
them the tricks of an orator, but to fix their solicitous
tion on the concerns of eternity, to persuade them
reconciled to God, and to incite them to universal obe
Let me here mention, that it is highly important t
manner be earnest. By this I do not mean a noisy,
tuous manner. I do not mean, that a minister mu
lungs of iron and a voice of thunder. Noise and e
ness are very different things. I only mean, that th
ister should deliver his message as if he felt its
weight, as if his whole soul were interested in its s
and this he may do without being a brawler. In th
small voice we may discern the language of the he
repeat it, this expression of the heart is the perfec
ministerial eloquence. Rules are very useful to te
what to avoid. But when rules have done all that th

r us, they will leave us chilling preachers, unless we peradd that tenderness and earnestness which an engaged art can alone breathe through our delivery. May I be rmitted to mention the want of this earnestness as a prevant defect at the present day? My brethren, should not our eeping hearers, and the faint effects of our ministry, lead to inquire, whether we present religious truth in the most ipressive form? Is it asked, how this coldness of manner to be remedied? Let us not, for this end, mimic feelings e do not possess. Let us rather, before we preach, possess our souls with the importance of the truth we are to liver. Let us make our discourses truly our own, by tching first ourselves the impressions we wish to make on hers. Whilst preaching, let the presence of the Divine ajesty frequently recur to us, that it may extinguish our ar of man, and excite an animating confidence in the essing of God. Were these our habits, should we not be ore interesting preachers?

"But further, the zeal of the minister of Christ should tend beyond the sanctuary. He should carry into his mmon walks and conversations a mind bent on his great id, and ever ready to seize an opportunity of impressing en with religion. He should particularly labor in his vn life, in his own familiar intercourse, to exhibit a uniirm and interesting example of the truth he preaches. He ould not only be solicitous to preach, but still more to ve, Christianity. That minister is not instant in season nd out of season, who has learned to excite in himself ome momentary feelings, and to employ words and tears f entreaty, whilst in the pulpit; but who comes into the world ready to sympathize with its evil feelings, and to comply like a slave with its tyrannical requisitions.

"Such is Christian zeal. I need not mention that this zeal cannot be maintained without great attention to the government of our desires and passions. The mind and

CHAPTER II.

SPIRITUAL GROWTH.

ÆT. 23–34. 1803–1814.

We have followed Mr. Channing through the f
years of his ministry, and have seen how the livin
ple was built up within him, — from the holy of
where Divine Love shone on the tabernacle o
science, to the outer courts in which even worldl
ests were taught to bow before the presence of t
Good. In his hours of prayer and study truthf
nestness had ministered at the altar, and in the
of home and society kindly affections had come
tribes to worship. His profound experience
the words, —

> "God many a spiritual house hath reared, but never on
> Where lowliness was not laid first, the corner-stone."

He had entered upon the pastoral office with
doubts and fears, humbled by conscious unwort
subdued beneath a sense of the stern realities of
discipline, and intent with all his moral energy
the heavenly life. His enthusiasm had been conce
in a solemn purpose of perfect fidelity, and the fo
his intellect absorbed in solving the problems of
degeneracy, and his restoration to dignity and fr
The feeling, that he had assumed the most resp
of human functions, in the performance of whose
he could not but affect a large number of fellow

y the contagion of his inward maladies or the refresh-
ent of his health, had made him severely scrupulous.
nd through every act, in all relations, he had offered
e petition, —

"Lord! place me in thy concert, give one strain
To my poor reed."

His earliest preaching was pathetic, perhaps even sad,
a tone. It was full of aspirations after the peace of a
vill made one with the will of God, and of strict de-
nands for the purest self-denial. But gradually, as he
as prepared, the beauty and blessedness of Divine com-
union streamed in upon his wakeful heart, like the glow
f dawn through eastern windows.

This spiritual development we have now to trace,
nd extracts from his sermons will afford us the surest
uidance. His discourses, indeed, were his best diary.
Their topics and the treatment of them were transcribed
rom the records in his heart; and his reproofs and ap-
eals to his people were but the outward symbol of his
wn private struggles. In making these extracts, the
ule has been kept of selecting such passages as were
pparently of most interest to him at the time when they
ere written, and which are proved to have been the
atural growth of his mind by containing the views most
ully and frequently unfolded by him in later years.

The attentive reader can hardly fail to be impressed
with the manifestation of moral and mental *unity* given
n these papers. Through modes of thought and ex-
pression merely adventitious, a few grand ideas are put
forth, at first feeble, but slowly expanding until they ab-
sorb into their strong trunks and wide-spread boughs the
whole vigor of his life. In sentiment and style, these
sermons are original, in the sense that they were not de-

rived from the atmosphere of the surrounding community, or from the leading minds with which Mr. Channing held intercourse. Indeed, there was little resembling them in the preaching at that time prevalent in Boston or New England. They express his deepest consciousness, his intuitions of spiritual realities, his testimony from experience to Providential guardianship, hopes which were gathered from his own devotedness, encouragements which were justified by humble yet glad remembrance of his own success. In the strongest sense of the word these writings are genuine, and thus truly indicate the author's genius. The unity of his nature yet further appears in the mutual connection which runs through his doctrines. Each part coheres with the whole; one life organizes them. And finally, his integrity is shown in the steadiness with which he pursued through the remainder of life the avenues of thought thus early opened. From the outset of his course, he was earnestly resolved to be what God designed him for, and to fulfil the special end for which he came. But while original, he was far from being eccentric. He felt no desire to push his views to their extremes, no passion for system-making prompted him, no unqualified statements were hazarded, no extravagant zeal led to reckless positiveness, and imagination threw around his path no delusive glare; but good sense and modesty made him always moderate and mindful of due limits. Again, while true to himself, he was not isolated in his intellectual aims. On the contrary, his mind was open to the full influences of the age, and his heart beat responsively to the great impulses and longings with which humanity throughout Christendom was then instinct. The chief value, indeed, of these writings is to be found in the fact, that they are the answers of a sin-

re seeker to the questions which all the leading minds the time were discussing throughout Europe. They e the observations of a patient student of the skies on s side of the ocean, and so may serve to determine by rallax the orbit of the truths whose light was then just scerned in the firmament.

In the very first sermon which Mr. Channing wrote, showed the singular consistency of his inward nature thus expressing the essential principle of all his after oughts and teachings: — "The end of life, God's one and purpose, is, to prepare mankind for the holiness d blessedness of heaven by forming them to moral cellence on earth. Redemption is the recovery of an from sin, as the preparation for glory. And all hristian morals may be reduced to the one principle, d declared in the one word, LOVE. God is love; hrist is love; the gospel is an exhibition of love; its m is to transform our whole spirits into love. The erfection of the Divine system is revealed in the mutual ependencies which unite all creatures. All lean upon ne another, and give while they receive support. No an is unnecessary; no man stands alone. God has rought us thus near to each other, that his goodness ay be reflected from heart to heart. Holiness is light. Ve glorify God when by imitation we display his char- cter. The good man manifests the beauty of God." Thus he struck the key-note of the symphony, in the volving of whose melodious strains his whole life was o be passed.

The order adopted in arranging the following extracts s the one chosen by himself for the work which he was ngaged in writing at the time of his death, and of which full notice will be hereafter given. As it was his pur-

pose, in that book, to sum up the results of his inquiri
and to justify his leading views, its general divisions w
safely direct us in attempting to trace his upward path.

SECTION FIRST.

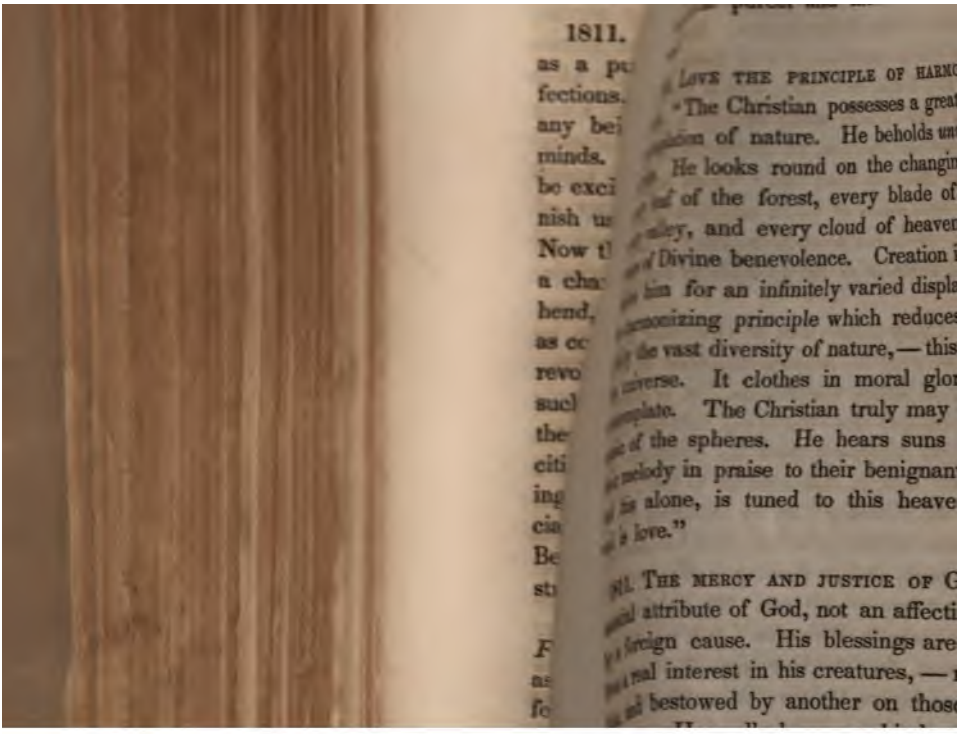
RELIGION.

1811. GOD OUR FATHER. "When we conceive of G
as a pure Spirit, and dwell on his incommunicable pe
fections, of which we see no image or resemblance
any beings around us, he eludes the feeble vision of
minds. It is then almost impossible that the affections
be excited and centred upon him. Such views of God f
nish us no object on which we can rest, as on a real
Now the Scriptures invest this pure and infinite Spirit w
a character, relations, and qualities which we can comp
hend, — such as are continually displayed around us, a
as constantly address and touch our hearts, such as we
revolve in thought and meditate upon with ease and deli
such as are attractive and promise happiness; and
they furnish us the best and most effectual means for
citing and cherishing the love of God. Of all the inte
ing characters and relations in which the Scriptures, e
cially the books of the New Testament, exhibit the Supr
Being, that of *Father* is the most common, promi
striking. . . . . .

"No character could bring God so nigh as this o
Father. There is no relation which we know so famil
as the parental. What name recalls so many thought
feelings, so many favors and tender remembrances, as
of parent? The Scriptures, then, in giving this vie
God, place him before us in a clear, intelligible light.
are not called to dwell on perfections which are u
incomprehensible, the names of which are sounds in th
but excite no ideas in the mind, and which have no ten
to interest the heart. God is our Father. . . . . .

"I fear it has been the influence of many speculations of ingenious men on the Divine character to divest God of that paternal tenderness which is of all views most suited to touch the heart. I fear we have learnt insensibly to view him as possessing only a general benevolence, which he extends over his wide creation, a benevolence neither very strong nor ardent, not descending to individuals, and not essential to the felicity of the Divine nature. Now this distant and almost indifferent benevolence will hardly seize on our affections. It may please us in moments of calm speculation. It will not inspire a love strong enough to curb our passions, to compose our sorrows, to influence our lives. For these ends, we need to have other views frequently suggested to us, — those views of God's affection for us and for his wide family, which his parental relation to us suggests, and which the kindness of his providence compels us to receive.

"Let me now ask, why these views of God may not be cherished, and why we may not suppose that God has properly the feelings of a father towards us. It is objected, that the supposition implies that God is not infinitely happy in himself, but derives happiness from his creatures; and this derivation, we are told, is dishonorable to God. But I do not perceive that we dishonor God by believing that his creation is a real source of felicity to him, that he finds a real happiness in doing good, and in viewing with complacence obedient, virtuous, and happy children. To me there is no view of God more honorable than this. Is it not the character of a perfect man, that the happiness of others is his own, that he knows no higher joy than to confer and to witness felicity, that his heart responds to the feelings of those around him? And if this is perfection in man, can it be an imperfection in God? Do we, indeed, exalt God, when we represent him as unaffected by the state of his creatures? Next to ascribing malignity to him, what can we say worse



excess by others. There are
ar of the essential and infinite
en the sinful, imagine that God has
., and cannot punish. Unhappily the
ne to run to extremes. They cannot be
entiment without vibrating to its opposite.
we have seen, array the Divinity in darkness
God, according to them, is so holy, that he
nners with no feelings but indignation. His
as; his sword is unsheathed; it falls more rapidly
lightning; and nothing saves us from its sharp de-
on but the merciful Son, who interposes between us
the descending ruin, receives it into his own breast, and
appeases the wrathful Deity. When these represen-
ions are opposed as inconsistent with the character of
im whose name is Love, who created and who preserves
, the mind is then prone to reject all its former concep-
ons, and to form a deity altogether insensible to the dis-
nction between good and evil, between holiness and sin,—
capable of feeling displeasure or of inflicting punishment.

"But the Scriptures forbid us to cherish these partial and mutilated views of the Divine character. They teach his essential, self-moved mercy; and this most affecting view of God I would always hold up to you, that you may love him with your whole hearts. Happy should I be, were I permitted to make them my only theme. Happy, indeed, could I hope that no other motive is needed than this,—that the goodness of God, whenever enforced, excites, in all who hear, the sentiments of gratitude, and the purpose of obedience. But there is reason to fear that some minds are so fallen, that this very doctrine which imposes such obligation is abused to licentiousness, and employed to produce the feeling of security in a sinful course. There are some who think, if they do not say, that, since God is so good, his laws may be broken with impunity. To guard against such a

perversion of the doctrine I have enforced, let me r
that his mercy is not an undistinguishing fondness;
whilst he compassionates the offending, and has appo
methods for their reformation and forgiveness, he i
changeably the enemy of sin; that his very charact
the universal Father, requires him to punish and humb
disobedient, selfish, unjust, proud, and impure, to r
every principle and practice opposed to the order and l
ness and perfection of his creatures."

1811. REGENERATION. "Is man a Christian by hi
birth, or do his early propensities impel him to the c
tion of Christian virtues in proportion as they are kn
Do sensual and earthly desires hear the voice of conse
shrink at once within the limits which reason assign
leave the throne of the heart to the Creator? How
desires and habits which conscience forbids are indu
How many deviations from the path of God's comman
registered in the memory of every man who practis
duty of self-recollection! A religious character, th
an acquisition, and implies a change; a change whi
quires labor and prayer, which requires aid and st
from heaven; a change so great and important, tha
serves to be called a *new birth*. The Christian is
man. Once the dictates of conscience might have
heard; now they are obeyed. Once an occasional
tude might have shed a transient glow through his
now the Divine goodness is a cherished thought, a
labors to requite it by an obedient life. Once his p
were his lords; now he bows to the authority, and w
hear the will, of God. Once human opinion was his
and human favor the reward he proposed; now h
that another eye is upon him, that his heart and l
naked before God, and to approve himself to this ri
and unerring witness and judge is his highest an

ace he was ready to repine and despond when his wishes d labors were crossed; now he sees a providence in life's cissitudes, the discipline of a father in his sufferings, and ars his burdens, and performs his duties, with cheerful signation to Him who assigns them. Once he was suf- iently satisfied with himself, or unwilling to feel his de- iencies; now he is humble, conscious of having sinned, irous to discover his errors, contrite in his acknowledg- ents, earnest in his application to Divine mercy, and reso- te in his opposition to temptation. Once the thought of a viour suffering for human pardon, and rising from the ad to confer immortality, excited little interest; now the omises, love, cross, and resurrection of Jesus come home him with power, and awaken gratitude and hope. Once lived chiefly for himself; now he has learnt to love his llow-beings with a sincere and an efficient kindness, to se sight of himself in the prosecution of benevolent de- gns, to feel for the misery, for the sins, of those around im, and to endure labors and sacrifices, that he may give lief to the frail body, and peace and health to the immor- l mind. To conclude, — once he was alive to injury, and uffered anger and revenge to direct his treatment of an nemy; now his indignation is tempered by mercy, and he ready to forgive.

"From this brief sketch, from this comparison of the Christian character with that to which our nature is so prone, do we not see that a great change is required to make men Christians? I do not say that the same change is required in all. I do not say that education has no influ- ence. I do not say, that Christianity, now that it is so widely diffused, and so early enforced on the mind, may not check many passions before they have grown up into habits. But after all the benefits of discipline, we see our nature still weak, erring, yielding to temptation, negligent of known duty. Still, to be Christians, all have much to put off, to

subdue, to correct, to renounce; and all have mu
on, to acquire, to cherish. So that the Christian
may still be called a second birth. The best Chri
ordinarily look back to the period, when they w
erned by inferior and unworthy principles; when
was more powerful than conscience and God, o
when the sense of duty was comparatively faint
influential. By the precepts, doctrines, motives,
of Christianity, and by the secret influences of G
on the heart, they have been raised to a faith,
love which may be called a new life. They h
born again. . . . . .

"The fact is, there is a general resemblance
birth and the production of the Christian charac
both, a being is brought into a new state, and a m
esting change is produced in his conduct. Here
the analogy stops. The difference between the two
which are here compared proves that the mode
cumstances of their production must be very
Scripture and experience lead us to believe that th
which makes a man a Christian is *gradual*, *pro*
The Scriptures are very far from speaking of rege
and conversion in the language of human systems,
which take place in a moment. On the contrary,
ation and conversion are spoken of as if they wer
place through the whole of life. The Christian is
ally experiencing the change which is expressed
and similar terms. . . . . .

"I consider that experience as well as Scriptur
the gradual production of the change of heart, or
birth. Our observation will teach us that great
are not often suddenly produced in the human c
There are, indeed, instances of men who are
stopped in a career of sin, and seem almost in a m
turn back and retrace their steps. But religion is

troduced and formed in us by a gentler operation. Where ligious instruction has been given in early years, there is ways some conviction of duty to God, some sensibility to a, some uneasiness at neglect of religion, some vague pur- se of improvement. This seems to be the first stage of e religious character; and some never pass beyond this, yond a feeble and deceitful purpose of being better. thers, as they advance, have their attention in various ethods drawn to religion and a future life. Perhaps some oss sin, into which they are hurried, startles their con- iences, and forces on them the thought of their exposure God's dreadful displeasure. Perhaps some religious com- nion, or good example, wins their affections, impresses em with the loveliness and importance of Christian virtue, d shows them by contrast their own miserable deficiency. rhaps some affliction throws a gloom over the present te, leads them to consider the emptiness of the world d the need of Divine support, and directs their dejected nds to that gospel which is the only comforter of human e. Perhaps sudden, unexpected blessings recall power- lly to them their heavenly Benefactor, and fasten on them painful sense of their ingratitude. Perhaps an alarming ovidence, dangerous sickness, the near approach of death, palls, compels them to look into eternity, and to feel the cessity of preparation for another life. Perhaps a serious course arrests their thoughts, and convinces them that the ncerns of their souls are too weighty to be trifled with. by these and other means, their attention is awakened to ligion. Attention produces solicitude; for none can think riously on the subject without feeling that they have sins be forsaken, to be forgiven. This solicitude produces ayer; and prayer obtains the aid and influence of our erciful Father in heaven. The Scriptures are read with w seriousness, interest, self-application. The mediation d promises of Jesus Christ are embraced with new grati-

subdue, to correct, to [illegible]ears more amiable, [illegible]
on, to acquire, to ch[illegible]obedience; gross sins are [illegible]
may still be called [illegible]e checked; gradually the de[illegible]
ordinarily look [illegible] of following him; and at leng[illegible]
erned by inferi[illegible]gest and most settled purpose of th[illegible]
was more po[illegible]
when the s[illegible]e considered as an outline of the great
influential. [illegible]eneration. I am sensible that there is a gr[illegible]
of Christi[illegible]ne paths by which men are brought to G[illegible]
on the h[illegible]inds resemble each other in all their feelin[illegible]
love w[illegible]gious history of every man is in some measure [illegible]
born [illegible]eculiar to himself. The experience of each is [illegible]

"[illegible]d by his education, his companions, the kind of instru[illegible]
birth[illegible]he hears, and by his natural temperament. The [illegible]
bot[illegible]nd is awakened by the terrors of the Lord; the [illegible]
es and affectionate is drawn by his mercies. But amidst [illegible]
t[illegible]great variety, the multitude of Christians agree in this, [illegible]
they can point to no particular moment when a change [illegible]
wrought in their hearts. Their religion has grown up [illegible]
degrees, very often as silently and imperceptibly as the [illegible]
— to which it is compared — sends forth its roo[illegible]
branches."

1810. Love of God. "The love of God wh[illegible]
Scriptures call us to cherish, and which we are fo[illegible]
attain and enjoy, is not a blind, irrational sentimen[illegible]
founded on the clearest views of the understanding
abundant evidence we possess, that there is an
Being, in whom reside wisdom, and power, and [illegible]
without beginning, or end, or any limit; who susta[illegible]
the near and tender relation of Creator, Father, Be[illegible]
and Lord; whose commands are equitable and k[illegible]
who is willing to pardon our offences on the ter[illegible]
pentance. It is the offering of the heart to thi[illegible]
beings; it venerates his majesty, esteems and [illegible]

odness, rejoices in his
creation, implores his for-
providence, and desires to do
ıfection to be decried and re-
. God are united the most delightful
towards our fellow-beings, — filial
benefactors, reverence for the great
with the happy, and universal good-
ffections all meet in the love of God;
ılted, and rendered sources of incon-
t, in consequence of the infinite ami-
ity of the Being whom we love.
l this love with the ravings of enthusi-
mild, reverential sentiment, improving
ıbduing the passions, giving serenity to
mity to the whole character and life.
with a morose, churlish, and censorious
y, cheerful principle; accepting bless-
which improves them, delighting in all
eing him in all, rejoicing in his provi-
mmortality from his mercy, regarding
en, and discerning with pleasure all the
ich he has endowed them. Can that
ich adores and loves the infinitely wise
d views him as a father, — which asso-
s joys and pains, with all the works of
hanges of life, — which feels him near
ath, and which hopes from his mercy a
No! It is not the love of God which
espair, but a very different principle.
luminates the darkness of the present
of the felicity of heaven."

(ESS OF BEING LOVED BY GOD. "In
happiness of possessing the Divine fa-

vor, I first observe, that they who love God mus
inexpressible joy from the mere consciousness th
beloved by such a Being, without regard to t
which flow from this favor.

"The Christian views God as the best, the m
the most venerable of all beings. He sees, that
rious Being he and all things owe their existence
universe is full of God; and that all happiness, fro
ture of archangels down to the faintest pleasures
life, is his unmerited and constant gift. With thes
delightful views of God, how full of joy is the con
the Christian, that this God looks on him with com
and approbation! His heart is softened by the co
sion of the infinite Deity, who notices with ple
feeble attempts to serve and to imitate him. He w
resign the honor of such friendship for the empi
universe.

"My friends, did your hearts never beat with j
you have seen the eye of a beloved and revered f
benefactor fixed on you with tenderness and app
and can you be wholly insensible to the pleasur
who feels the presence of God wherever he goe
able to say, 'The infinite Parent of the universe
proving friend'? Can any one be so blind as n
that here is a source of unfailing, of increasing h
To the real Christian, the Divine character contin
comes more and more amiable. All creation, all
of life, tend to endear to him his God. But the
loves God, the more he must delight in the con
of his favor. The more his conceptions of the
Being are enlarged, the more his heart must th
thought, that this Being looks on him with the t
of friendship. You who know not from exper
pure and joyful sensations which are here desc

ts round with adoring humility on the immensity of crea-
, on the endless variety of Divine blessings, and in the
st of his reverence and gratitude feels that the universal
ent, though encircled in his majesty, thinks of him con-
ally, despises not his humble offering, is well pleased
his sacrifices of praise and love, and bears towards him
increasing, an unbounded affection? Are you so de-
ed, as to prefer the sordid pleasures of sense, of the
ld, to a happiness so rational, so sublime? Can you
sent to live without this delightful conviction, that the
l who made you, the best of beings, delights in you as
children and servants? . . . . .

Is there one who is wholly insensible to the blessedness
hat man who has liberty of access to God, approaches
with confidence, speaks to him as a friend, spreads
re him all his wants, believes that he is heard, and
ws that he shall advance continually nearer and nearer
is Father, and be introduced to his presence in a purer
ld? These are the indescribable enjoyments of the
who is reconciled to God. The Christian who views
as his approving friend needs no compulsion to bring
into the Divine presence. The thought, that God conde-
ds to regard him with a favorable eye, swells his heart
unutterable gratitude, and gives new ardor and confi-
ce to his devotions. He no longer worships with cold
nality a distant Deity, but casts himself into the arms of
ever-present Father. He no longer shrinks from God, as
eing whom he has offended. He may, indeed, shed
s, but they are filial tears; he may blush, but it is from
nuous shame, called forth by unmerited love; he feels
: the Father whom he has offended has requited his guilt
h infinite tenderness, and the recollection of his sins only
s a new glow and sensibility to the exercise of his devo-
. What happy communion necessarily results from a
sciousness of the favor of God! This consciousness

disperses all those fears which haunt the guilty m
thought of God, which once was painful, once fil
apprehension of judgment, now becomes our h
the centre of all our thoughts, all our hopes, all
tions. We glow with new sentiments, new an
We feel a new dignity in our nature, when w
of ourselves as being the friends of God."

1809. UNIVERSAL RECTITUDE. "This is one
mark of him who hungers and thirsts after rig
that he is not satisfied with a *partial rectitude;* t
poses all the branches of holy living, and seeks t
a conscience void of offence both towards God an
man. He proves himself to be a sincere lover of
ness by choosing it without reserve and without
He endeavours to become acquainted with his w
to enlarge his conceptions of excellence, to form
standard of human perfection, and he labors to be
all his actions and desires. He does not dwell
placency on some constitutional propensity which
excellence, and flatter himself that he needs noth
He rather fixes his eyes on his deficiencies, and
solicitous to supply what is wanting than to admir
already possessed. He does not apply himself
which are easy and pleasant, and rest in these as
the Christian character and hopes. He gives his f
tion to those which are most difficult, in which
frequently languishes, which are most opposed to
est and ease; and judges of himself by the promp
affection with which he does these. He has no
substitute one command for another, to relax an
commands by superfluous strictness in the rest, to
general obedience in extenuation of particular of
balance his virtues against his sins, and thus to quie
in a broken, partial, limited observance of the law

Whatever bears the stamp of Divine authority, of righteousness and goodness, he venerates and loves. It is his end to render his character a consistent, harmonious, well-proportioned whole, an assemblage of all Christian graces, in which the love of God shall be the supreme, the animating, the all-pervading principle, regulating every desire, setting just limits to every duty, and nourishing and guiding every social and useful affection."

1805. GROWTH IN HOLINESS. "True religion is not to be measured by subservience to a farther end; but is *the end of ends* itself. It is the health, purity, vigor, rectitude, of the soul; and can too much of these be possessed? Is there an attainable degree of them which we should not desire and pursue? Can God, the infinite fountain of good, whose glory creation reflects, and before whom creation was nothing, — can he be too much loved, revered, or praised? Can we ever render him all the honor which is his due? Shall we ever embrace his whole character and government, and have reason to restrain our views and affections, for want of new excellence to behold and admire? . . . . .

"Let us feel that the authority and excellence of God claim all our hearts, all which we now are, all which we can be; that it is the glory of the hosts of heaven to be conformed to his image and his law; that we can approach those higher orders only by growing in piety and goodness; that religion is the excellence of the intellectual nature in all its varieties and degrees; that this is the only true improvement of our nature, and that we can never rise too high; that according to our growth in these will be our rank in the scale of existence; and, in a word, that by these alone we approach God and prove ourselves his children. . . . . .

"Religion is the rectification of the soul; it is inward

disperses all those ... on of affection to the most intere... thought of God, ... of feelings and dispositions which ... apprehension ... generous, disinterested, sympathetic, ... the centre of ... very nature peace. .....
tions. We ..., there were narrow limits to the Divine ma... We feel ... rfection, and scanty happiness to be promis... of oursel... tem, then the joy of extended piety and go... ...ght be changed into sorrow, at the discovery of ...

180 ...ction and narrowness of the objects. But the infi... mark ...od and of his designs and government is an assur... that ... the most fervent affections shall not be disappo... pos... character invites the warmest friendship, the mo... a...ted complacency and esteem. His condescension e... r...ges unbounded confidence. His goodness animat... ...ounded hope. .....

"What an argument is it for growth in religion, ... it we shall be raised to angelic purity and happiness ... a commendation is it of that excellence which the C... is called to cultivate, that heaven holds nothing m... cious,—that heaven consists only in superior degree... excellence of soul!"

1805. SIGNS OF GROWTH. "We are not growi... ligion, if we make piety a substitute for kindness,... ness a substitute for piety; if we hope by gene... atone for extravagance or lust, or by honesty to ... avarice. We are not growing in religion, if we ... fied with performing occasional acts which sugg... selves to our minds, but make no exertion to lear... may pursue the whole will of God. We are no... in religion, if the thought of living habitually in ... sion or any positive disobedience sits easy upo... makes no painful impression. If, on the contrary... sciences testify that God's goodness and majesty... to seek *universal obedience;* if in our hearts we...

.y is the object of our attention
,e that not one sin of heart or life is
knowingly indulged, — then we may
.l excellence. Then the various duties
perform will confirm one another. Our
invigorate our love, and this our piety, and
. stability to both. In a life in which all duties
; is a harmony which is favorable to all. One
ılates through all. They grow like the limbs of
›ortioned body. . . . . .

our duty and our happiness shall entirely coin-
we shall be perfect beings; and in proportion as
:h this state, we approach perfection. . . . . .

one is growing in religion, in excellence, he con-
and more the common pursuits of life into means
ıd goodness, and makes them the way to heaven.
ıal temper gives more and more its own color to
, and influences every choice of the mind. The
ıes more and more impregnated with piety and
ees and pursues all things under the influence of
iples. . . . . .

are growing in Christian excellence, we shall
›re simple in our characters. We shall be the
ywhere. The love of God and man will dif-
more and more through our common looks and
tions and actions. We shall feel this temper at
abroad. It will influence us when no eye sees
as when we are excited by numbers. It will
culiarly to secret, unobserved performance of
bitual acts of kindness and devotion which lie
notice of man. We shall not only be more
provocation, more cheerful in affliction, more
ı prosperity, but every thing will take a hue from
ıd lead to the exercise of pious, humble, dis-
ffections. . . . . .

"If we are growing in religion, we shall make advance
this *simplicity* of heart, this harmonious, tranquil state
mind. We shall act more from *one principle*, act mo
and more for *one end*; and hence our feelings and actio
will be more consistent, uniform; the color of our souls an
lives will become more single; and we shall exhibit on
form to the world and to our own consciences."

1804. HARMONY OF HOLINESS. "As no holy tempe
can exist in separation from any branch of moral exce
lence, it follows that particular actions are to be approve
only when they evince a general conformity of heart t
the law of God. There is a beauty in real religion. A
its sentiments and views and desires are harmonious; a
its actions are guided by one light, and animated by on
spirit. It is founded on the crucifixion of selfish affection
and it flows out in good-will to God and man, and in com
placent regard to all excellence in heaven and in earth. I
has no desire to avoid particular duties, for its happines
springs from the simplicity and consistency of its principl
and pursuits; and its serenity would be destroyed by th
counteraction of holy and sinful dispositions.

"If, my friends, you are animated by real religion, it wi
appear in the beautiful and harmonious exercise of all hi
dispositions. You will possess a principle of devotion a
of impartial benevolence, which will eradicate the debasi
and enfeebling lusts and passions of your souls; which w
dispose you to blend your interests with those of other b
ings; which will unite you with the universe, and flow
in tenderness to man, and submission to God. Trust not
any single virtue. If your religion be genuine, it will dr
in its train the whole of moral excellence. Search, th
whether in all respects you are conformed to the l
of God."

1805. FUTURE REWARDS OF USEFULNESS. "One great end of the Deity in forming such an extensive connection and dependence in his system undoubtedly is, that he may give room to the benevolent exertions of his children. He peculiarly delights in communicating happiness through the good exertions of his creatures. He has so constituted the universe, that its happiness flows from the coöperation of its various parts, from benevolent reciprocation, and the mutual dispensing of blessings. God, therefore, may be considered as governing, not so much to impart good immediately, as to bless the good exertions of the benevolent. Hence we see that every benevolent deed will produce by its success peace and joy to the heart from which it flows; for there is One infinitely wise and powerful, who has taken upon himself the care of advancing every labor of love; the good heart, therefore, will for ever be called to rejoice in the happiness which it has produced.

"Why may we not suppose that the blessedness which will be enjoyed in the heavenly world will be the result of the joint exertion of all good beings; and that each will have the felicity of knowing that by his humble labors the blessings of God have contributed to this abundant increase? In the present state, indeed, we see but little of the consequences of actions. Often the benevolent seem to labor in vain; seldom do they witness a harvest proportioned to their desires; and hence they are in danger of fainting in well-doing. But the scene which now meets our eyes is narrow in comparison with the mighty system of God. We know not the modes in which he operates. We cannot take in the innumerable ways in which he makes the labors of the good conducive to the end they propose. At the great consummation of all things, the darkness will be dissipated, and the good will reap. *Then* they will see their prayers, their toils, their liberal contributions, their exhortations, all their various exertions for the interests of men, and for the

kingdom of the Redeemer, improved by infinite wisdom to accomplish the happiest ends. They will see that their good works failed to accomplish the object they desired only that they might conduce to greater good. They will see happiness existing and destined to exist and to increase for ever, which they were the honored instruments of promoting. They will be hailed by some grateful voice ascribing to their prayers and exertions the attainment of heavenly blessedness. They will see the connection of their labors with the prosperity and triumphs of the kingdom of God. And joy will fill their hearts at finding that they have not lived in vain, — that while, perhaps, they have labored in stations too humble for the notice of man they have been workers together with God, and been permitted to lay the foundation of felicity which shall never end. . . . . .

"True benevolence is not happy in itself; it is happy in the felicity of other beings; and in proportion to its strength we shall ardently desire to attain to a state of existence in which we may behold and promote the highest good, may grow in goodness, become members of an active society warmed with purest benevolence, and be entirely devoted to the designs of the merciful God. The prospect of eternal life must be inconceivably more dear to a benevolent heart than to any other being, because this heart is fixed on an object so glorious and extensive, that it wants an eternity to enjoy and pursue it. Take away the rewards of the gospel from the benevolent soul, let him see no spheres of usefulness beyond the grave, let him see all his labors confined to the narrow sphere of this changing world, and his heart will sink and grow cold. There will be no object large enough for him to embrace. The good heart naturally allies itself with eternity. It is its nature to expand its views. Let it behold a kingdom of endless and increasing glory under the government of infinite love, and let it

vited to press forward to this kingdom, and its benevolence ll give it vigor to pursue the prize.

"It is true, indeed, that if the common conceptions of the orld respecting the rewards of the gospel were just, the be- volent heart could not pursue them. Men make a heaven pleasures in no respect congenial to the heart of benevo- nce. A good man can be quickened only by the prospect a future world in which goodness will be exercised and splayed. Jesus will reward his followers, not by introducing em to a paradise of sensual delight and to bowers of un- sturbed repose; but by enlarging their faculties, shedding w light into their minds, and welcoming them to a state here every excellence will be confirmed,—where they will hold God as a friend face to face, and approach the Di- ne majesty with new affection,—where they will accom- ish the Divine purposes with increasing vigor, delight, and ccess, and receive and communicate more happiness in an our or a day than they have done in the whole of their ves on earth. Here is an object worth ambition. Here an immortality the thought of which should kindle every ope and desire, and quicken to the practice of universal iety."

1810. MAN'S SPIRITUAL PERFECTION THE END OF PROVI- DENCE. "By these obvious remarks we are led to the ery important truth, that Providence has a principal regard o the mind of man, that divine principle by which man is distinguished above all the other inhabitants of the earth, and is rendered so capable of progression in truth, virtue, and happiness. To the Infinite Mind nothing can be so dear as *mind*. There is nothing over which he must watch with such affection. To a wise and good Creator no object can be so important as souls capable of goodness and wis- dom; and to form, expand, enlighten, purify, invigorate, and bless these souls must be the great end of his adminis-

kingdom of the Redeemer, ... creat... gratific...
accomplish the happiest ... I answ... than w...
good works failed to ... that mind whic... and m...
only that they might ... much of God and of hi... the on...
see happiness exist... knows, — which is bound by... defect...
crease for ever, w... reator and its fellow-beings, a... faithfu...
of promoting. T... which puts forth all its powers, ... all-en...
ascribing to the ..., in the service of God, and in bles... that
heavenly bless... — that mind is a perfect mind; and it ... pres...
their labors ... perfect. Its happiness partakes of ... to t...
dom of God ... nity of the Divine felicity. Now this I ... fee...
they have ... nd of God, to bring his rational offspring ...
have labo... and blessed state, to give them the wis...
they hav... and brightest views, to give them the strong...
mitted t... most disinterested love, and to form them to ...
end. . . .

"T... igorous and efficient exertion of all their powers ...
the fe... omotion of the best designs."
we s...
whic...
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wa...
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li...
t...

SECTION SECOND.

HUMAN NATURE.

1811. PRINCIPLE OF RELIGION IN HUMAN NATURE. ... have not merely capacities of attaining just ideas o... there is a foundation in our nature for feeling and lo... well as discerning, his character. Let us dwell on th... In human nature there is a sensibility to what is g... good. There is no man whose heart has not s... been moved, when he has heard of illustrious deeds ... exalted, disinterested goodness, of an enlarged and ... mind employed in vast and noble designs. Now ... sensibility is a preparative for the love of God, a... towards him, and evidently designed to be a bon... between him and the human heart. In his chara... can this love of excellence find an adequate objec...

...s higher excellences
...d want a purer
...n can give. God is
...nish, without excess or
..., unsullied purity, unfailing
..., and unbounded, unwearied,
...dness. Are we so constituted,
...n dimly seen in imperfect man, im-
...all we not direct our minds and hearts
...om they are concentred in infinite per-
with unclouded splendor?

...lity to excellence should be cherished by us,
to unite us to God. Have you ever felt the
...ilst you have contemplated the true and good?
...l acknowledge that this is one of the happiest,
...g, and ennobling sentiments of which we are
...e not only enjoy, but catch the excellence we
...t mind which is often directed towards the best
...ll not only possess a happiness peculiarly pure
it will approach the goodness it loves, it will
...f the celestial glory, it will be changed into the
. God cannot enter the heart without leaving
...nself. It might seem presumptuous to speak of
...g a partaker of the Divine nature, did not Scrip-
this bold and elevated language. But this is
...ppiness of him who contemplates God in his
...d amiable perfections, until he is warmed with
, then, do we not love God? . . . . .
in the strictest propriety of language, our Father.
love of God, then, but a refined filial affection?
an affection which we drew in with our first
which was implanted at the very dawn of our
n this view of love to God, we may see that the
f it is laid, that the heart is in a degree pre-
, by the earliest feelings. We were learning
soon as we began to learn any thing. This

tration. The perfection of mind, or of intelligent cr
is the great end of God.

"Do you ask in what this perfection consists? I a
in *knowledge*, in *love*, and in *activity*. That mind
has a wide range of thought, knows much of God and
creation, and loves what it knows, — which is bou
a strong affection to its Creator and its fellow-being
acts as well as loves, — which puts forth all its power
ploys all its knowledge, in the service of God, and in
ing his creatures, — that mind is a perfect mind; and
as happy as it is perfect. Its happiness partakes
purity and serenity of the Divine felicity. Now this I
ceive is the end of God, to bring his rational offspri
this perfect and blessed state, to give them the w
clearest, and brightest views, to give them the stro
purest, most disinterested love, and to form them t
most vigorous and efficient exertion of all their powe
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towards him, and evidently designed to be a bond of
between him and the human heart. In his character
can this love of excellence find an adequate object and

gratification. We represent to ourselves higher excellences than we discern in the best around us, and want a purer and more disinterested friend than earth can give. God is the only being without stain or blemish, without excess or defect. He is unerring wisdom, unsullied purity, unfailing faithfulness, impartial rectitude, and unbounded, unwearied, all-ennobling, universal goodness. Are we so constituted, that these qualities, when dimly seen in imperfect man, impress the heart, and shall we not direct our minds and hearts to this Being, in whom they are concentred in infinite perfection, and shine with unclouded splendor?

"This sensibility to excellence should be cherished by us, and employed to unite us to God. Have you ever felt the heart glow, whilst you have contemplated the true and good? Then you will acknowledge that this is one of the happiest, most improving, and ennobling sentiments of which we are capable. We not only enjoy, but catch the excellence we admire. That mind which is often directed towards the best of beings will not only possess a happiness peculiarly pure and refined; it will approach the goodness it loves, it will catch a ray of the celestial glory, it will be changed into the same image. God cannot enter the heart without leaving traces of himself. It might seem presumptuous to speak of man as being a partaker of the Divine nature, did not Scripture employ this bold and elevated language. But this is really the happiness of him who contemplates God in his venerable and amiable perfections, until he is warmed with love. Why, then, do we not love God? . . . . .

"God is, in the strictest propriety of language, our Father. What is the love of God, then, but a refined filial affection? And this is an affection which we drew in with our first breath, and which was implanted at the very dawn of our being. From this view of love to God, we may see that the foundation of it is laid, that the heart is in a degree prepared for it, by the earliest feelings. We were learning this duty as soon as we began to learn any thing. This

bond of union with God was formed in our cradle; why then, do we not follow this indication of the end for which we were formed? Why do we not lift up our hearts to our Heavenly Father? Does not the sentiment of filial reverence and love towards such a parent approve itself to our minds, our consciences, as reasonable, becoming, fair, and lovely? Is man ever more ennobled than when he feels his high and near relation as a child of the infinite God? . . . . .

"Let me mention one other principle of our nature which forms a foundation of the love of God, and marks us out as designed for piety. I refer to that sense of the insufficiency of worldly enjoyments, to that thirst for higher happiness than the world can give us, which I trust all who hear me have felt and can understand. There is an unsatiableness in human desires. Look where we will among our fellow beings, and we can hardly avoid seeing that there is no proportion between the capacious mind of man and the sources of enjoyment by which he is surrounded. Our wants, instead of being satisfied, grow with possession. We imagine that this and another object will fill our minds and wishes. We obtain it, and are still hungering and discontented as before. The first moment of success and gratification may inspire transport, but we soon feel that the good we have sought is insufficient. It leaves a void. Perhaps it only inflames desire, and makes us more restless than before. With an ardent thirst for happiness, for increasing, permanent, and even endless happiness, we are placed in a world where nothing fills the mind, where the brightest prospects are soon darkened, and where the dark gloom of approaching death hangs over every path. In such a state the heart feels the want of something which the world cannot give, — it wants an unchangeable being of boundless perfection, on whom it may repose, and in whom it may find excellence wide enough for its ever-enlarging capacities."

10. SPIRITUAL THIRST, ASPIRATION. "Have you not
at you possess a nature far exalted above the brutes,
infinitely superior to your bodies, souls which ally you
her orders of being, — that you are capable of knowl-
of goodness, of virtuous friendship, of intercourse with
n? and has not an inward voice admonished you that
ere made for this felicity, and has not this felicity ex-
ome thirst, some earnest desire? Have you never felt
is intellectual nature admits of endless improvement, —
hilst the body grows for a few years, and to a limited
, the soul has no bounds, — that you may enlarge your
leave your present selves behind, and take a new
n creation? Have you never lifted an aspiring eye
eminence which has thus invited you, and been pained
umbled by your sloth, your low, earthly views, your
ance to become what you might be, what you were
to be? and have you not, for the moment at least,
ed the bondage of your passions, and resolved to press
rd to the excellence and liberty of children of God?
not objects of a noble character, generous and useful
ts, sometimes presented themselves to you, and brought
them the consciousness, that he alone is happy and
ent who gives himself up to them? and have you not
d at the recollection of the narrow and trifling objects
have filled your minds and wasted your time? and
you not wished to live for something wider, for ends
embrace the best interests of others as well as your
Has the thought of the great, good, and perfect God
come home to you with force? and have you never
at he is the most worthy object of your hearts, that in
ing him you are wretched and guilty, that there is no
ess to be compared with loving him, and enjoying
ve and presence? and have you not felt some pain at
distance from him, some desire to return to your
r, some thirst after the knowledge and favor of this

best of beings? Have you not sometimes heard o
tinguished excellence in beings of your own race, of
whom the glory of humanity has broken forth, whos
vent piety, whose patient endurance of calamity, w
generous self-denial, whose perseverance in duty hav
most taken them out of the order of beings to whom
belong? and has not this heavenly excellence touched
kindred chord within you, kindled some warmth, ex
you almost to rapture? Have you not done homag
holiness and virtue, felt that they are worth more tha
riches and bawbles of the world? Have you not si
after the excellence you admire, and wished to be the
of that complacency, approbation, and love which thi
cellence always excites in ingenuous minds? Have
never looked into your own hearts, and shed tears ov
ruin which you there beheld, over your disordered pa
your prejudices, your errors, your ingratitude towards
your injustice and insensibility towards men? and ha
not thirsted after deliverance from sin, after a bette
after that perfection, the idea of which has not been
ated by human apostasy, and the hope of which is
the first and most powerful impulses towards the re
of our nature?"

1807. MORBID SENSIBILITY. "When God is
from our habitual reflections, we lose the only gr
consistent conduct, and fall easy victims to temptat
delusions. . . . . .

"Some men possess a delicacy of taste, and a s
of soul, which render them uneasy and dissatisfied
grossness of animal pleasures. But instead of elevat
views to a spiritual state, they employ imagination
ing away the impurities and removing the imp
of wordly enjoyment, and intoxicate themselves
dreams of unalloyed felicity. Roses without thorns

r clear, seas ever smooth, skies ever blue and serene,
ever warm, hope ever new and gratified, applause
out envy, profusion without labor, and undisturbed re-
ment in the sequestered cottage and peaceful valley,—
e are the stuff of which their baseless fabrics are com-
d. This wildness of imagination is one of the greatest
gers which beset unexperienced youth. Satan appears
an angel of light, when he guides us to these worlds of
y. We feel a superiority to the world in ascending
e airy heights, and pride ourselves in this refinement of
soul. But nothing is more ruinous. We learn to loathe
common pleasures and duties of our present existence.
r arraying ourselves in robes of honor, we cannot take
low seat which Christianity assigns us, and humble our-
es in sackcloth and ashes. After relieving worlds with
bounty, we cannot content ourselves with the little offi-
of kindness which form the principal exercise of our
volence. After associating with congenial spirits and
ted minds, we find the common sense of the world in-
l, and its common forms cold and repulsive. Thus this
ased sensibility alienates us from our fellow-men, and
ts us for useful exertion. . . . . .

Others waste thought, not in delineating bright pros-
ts, but in throwing shades and darkness across the future,
oding over possible misfortunes, and cherishing irritable
iety about events which they cannot control, and which
y would submit to the providence of God. Our Saviour
s, "Take no thought for the morrow"; but these people
k of little else, and make every blessing a curse by the
r of losing it. In these various ways, the mind, instead
acquiring strength and knowledge by useful exercise, is
eebled and intimidated; and, instead of generous for-
de and persevering patience, exhibits the imbecility of
ldhood and the irritableness of dotage."

1807. THE DISCIPLINE OF LIFE. "If, indeed, God designed to give as much ease and rest to rational beings as possible, — if this were the happiest state, — we might wonder at many vicissitudes which we behold. But God has the better end in view, of training up the mind to attention, observation, perseverance, and efficiency; and in this view all those changes are good which disturb our indolence, which compel us to look forward, and to form and execute long and laborious plans. Even danger is sometimes the best state for the individual. Apprehensions of great evil may be necessary excitements. This is not mere speculation. We everywhere see the happy influence of the difficulties, exigencies, hardships, and even dangers of life. We see minds, if I may so speak, of a stronger texture formed by scenes of trial. Those habits of sound judgment, of calm deliberation, of steady effort, of bold, unconquerable perseverance, which we so much admire, are the effects of situations in which men feel that they have much at stake, that they are exposed to serious evils, that they must act with prudence and vigor, or they will certainly suffer."

1810. THE BLESSINGS OF HARDSHIP. "Let none consider this state of things as severe, as reflecting on the goodness of the Creator. The difficulties of our state are among its best blessings. The distance at which good objects are placed, and the obstacles which intervene, are the means by which Providence rouses, quickens, invigorates, expands, all our powers. These form the school in which our minds and hearts are trained. Difficulty and hardship bind us more closely to objects. We love more ardently what we have suffered to attain, and enjoy nothing so exquisitely as what we have pursued through calamity and danger. It is in such pursuits, when we endure and labor for ends which conscience and religion enjoin, that our whole nature is called forth and perfected. The heart gains new ardor, the

understanding new clearness and vigor. A delightful consciousness of rectitude sustains us even if we fail, and gives a rapture to success. Especially if the ends for which we toil and suffer are of a benevolent character, do we receive a reward which swallows up our sacrifices and pains. The virtuous friendships which grow out of such labors, the glow of affection with which we are embraced by the good and holy, the consciousness of acting in union with Jesus Christ, and the excellent of all ages and all worlds, the sympathy, and approbation, and love which we excite, are indeed luxuries of the heart which cannot be too dearly purchased. Never does conscience speak to us in such cheering tones; never does our Heavenly Father look on us with such approbation; never are we so dear to those whose love it is indeed an honor and privilege to enjoy; never does our nature seem so exalted, so worthy of its Author, so worthy of immortality, as when we devote ourselves to the best interests of our fellow-beings, and, undismayed by danger, unseduced by pleasure, unwearied by hardship, unprovoked by contempt, and reposing a humble confidence in God, the originator and rewarder of all good exertions, press forward with every power to the holy end we have proposed. Who, then, will repine at the hardships of a good life? These prove, refine, and exalt the human character. Ease, indulgence, luxury, sloth, are the sources of misery. They benumb the mind, quench the warm emotions of the heart, sever man from his Creator and his fellow, and make him a poor, sordid, selfish, wretched being."

1810. BLESSINGS OF PROGRESS. "There is a happiness in progress, in anticipation, in activity, which no man, I think, would exchange for a quiet, unchanging, unimproving felicity. There is an unspeakable delight in rising, in having something in view better than our present state, in the

animation of hope, in the eagerness of pursuit, in the consciousness of having gained our elevation by our own labor: and all this happiness would be wholly lost, were we created in a state of the greatest possible elevation. Were the inconsiderate wishes of men granted, they would place themselves in a condition which would deprive them of some of the best enjoyments of humanity. They would leave in the divine system none of those excitements to which we owe the vigor of our minds and the warmth of our hearts. They would crowd into the present all future good."

1811. DUTY OF SEEKING TRUTH. "It is the great excellence of man, that he is capable of knowledge,—that he not only receives impressions from outward things, but can compare and combine what he sees, can learn the properties, causes, and influences of surrounding objects, can discern the future in the present, and rise from visible nature to its invisible Author. He is formed for the acquisition and application of truth; and his happiness and excellence very much depend on the truths he perceives. A mind which is open to truth, which sees things as they are, which forms right judgments of its own duties and condition, and of the character and rights of all with whom it is connected, is immeasurably exalted above the narrow, dark, confused intellect, which sees every thing as through a mist, gives to every thing the color of its own feelings, confines itself to what coincides with its wishes, contents itself with superficial views, and thus perpetually falls into errors and misapprehension. . . . . .

"It is sometimes asserted, that belief, assent, or judgment is beyond our control, that we cannot think as we please that we are necessarily swayed by evidence, and that therefore we cannot be accountable for decisions of the understanding. It is true that the understanding is obliged to conform to the evidence which it distinctly discerns. If

distinctly perceive in my neighbour the undoubted marks of a certain character, I must ascribe to him this character, however I may wish to reverse the judgment. When evidence is brought fully before the mind, and forced on its attention, belief or opinion does become a necessary result. It is no longer subjected to our power; and there is nothing morally good or evil in convictions which are thus irresistibly formed.

"But it is comparatively rare that the mind is subjected to this compulsion. Generally speaking, evidence is not forced on the attention. It is placed within reach, but not so near that we are obliged to see it. On the contrary, a voluntary effort is generally required to bring to view the arguments which support or oppose an opinion on which we are called to decide. The operations of our minds are left very much to our own control. We cannot, indeed, judge in opposition to the evidence we see; but then it depends on ourselves whether we will see the evidence which is placed before us. If we please, we can shut our eyes upon it. We can overlook proofs which we do not wish to feel. We can select particular views of a subject, and dwell on them to the exclusion of all the rest. And in this way we may bring ourselves to believe almost any thing we please. The present life has been often and justly represented as a state of trial; and it seems peculiarly designed to try the fairness and honesty of our minds. Truth is not hidden from us by an impenetrable veil. We may discern it, if we please; but it does not present itself in so definite a form and so clear a light, that we cannot but discern it. . . . . .

"These observations on the common guilt of voluntary error teach us the great importance of cherishing fairness and honesty of mind, a supreme love of truth, and a determination to follow it wherever it may lead, or whatever sacrifices it may require. This temper I would most ear-

nestly recommend to you, as the hap
per, as the great duty of a rational b
sable to a consistent, useful, self-app
life. . . . .

"Am I asked in what this honesty
what is included in it? I answer, — wou
must fill ourselves with a deep sense of t
truth, with a desire to see every thing a
right judgment on every subject; and we
this desire may exceed in strength all thos
so often darken and blind the understandi
love of truth, a disposition to make all sacr
to follow it, though it lead to contempt, loss,
this is the very essence of honesty of mind
this exists, it will induce impartial and serious i
—

"Our honesty of mind bears an exact prop
patience, steadiness, and resolution with which
When an opinion is proposed to us which does
with our past conceptions, we must not reject it a
proposed, and, to save ourselves the trouble of inqui
the shame of retracting, say that on this point we hav
up our mind; but, on the contrary, under a sense o
bility, we must be willing to review our opinions, to
ine afresh their foundations, and to receive any new
which our opponent may throw on the subject. We
be very careful, too, not to enter on the discussion wit
previous determination to form only one opinion. This
the case with many. They profess to be willing to inquire;
and yet they are fully satisfied, before they begin, as to the
point at which they will stop. But this is only a mockery
of examination; and we may as well spare ourselves al
trouble, and hold fast our present opinions without pretend-
ing to sift them. Our duty is to enter on the consideration
of every subject with a sincere desire to learn the truth, and
to renounce whatever errors we may have imbibed. For

this end, we should meet the subject fairly, look it fully, if I may say so, in the face, and give ourselves time to examine it with deliberation. We must not cast over it a glance, and from unmanly sloth pretend that we see all which can be seen, and hurry to a conclusion before we have laid a foundation for correct judgment. We must not catch at arguments which support the sentiment we approve, and say these are unanswerable, and refuse to look further. We are very apt to shut our eyes, under pretence that there is nothing to be seen, at the very moment that new light is breaking in upon us. Unhappily, this new light detects old errors, and therefore it is that we eagerly exclude it. Instead of this partial view, we must labor to attain as full and comprehensive a knowledge of the subject as possible. We must invite evidence from all quarters, open our ears to all that can be urged on both sides, and give attention to every argument proportioned to its importance. In this especially consists an honest inquiry for the truth. All our passions and prejudices incline us to hear only one party. Would we be honest, we must extend our views, and weigh with seriousness what is urged in favor of opinions we dislike. We too easily take it for granted that an opponent has nothing to urge in his favor. Let us first hear, and then decide.

"After this dispassionate attention to all the evidence within our reach, the time for *judging* has come. Perhaps our inquiries have left us in a state of doubt on subjects where before we were confident. In this case, we must be careful not to express a stronger belief of a sentiment than we really feel. Perhaps it will be expected that we shall use the language of decision. But our language should ever be the faithful expression of our conviction. When we affect greater confidence in a sentiment than we possess, we become interested in bringing our mind into this state of confidence, and shall almost inevitably be led to practise

imposition on ourselves, as well as on others. Perhaps, in consequence of this inquiry, we shall come to a decision, but to a very different decision from what others wish and expect. This is a trying condition; but we must show our sense of the sacredness of truth by steadfastly adhering to it, wherever we are called to express our sentiments. Nothing should tempt us to belie the convictions of our minds. It is better to be forsaken and renounced by men, than to seek their friendship by affecting compliance with what seem to us errors. We are not called to be forward, rude, intemperate, in expressing our sentiments. We ought to be prudent; but Christian prudence is never to be separated from Christian simplicity and sincerity. When called to act, we should uniformly espouse what we deem to be truth, and in this cause should be willing to suffer. . . . . .

"This is honesty of mind, — a most noble spirit, — the distinction of a truly good and great man. It is a quality of character without which the most splendid talents are of little avail; for then intellectual vigor may prove a curse, and may only help to plunge us deeper into error. This fairness of mind is not a very showy virtue, especially when it is exercised in the common concerns of life; but perhaps it includes more magnanimity, courage, and self-denial than any other virtue. Multitudes have dared to face death in the field of battle, who have yet wanted strength and spirit to oppose their own and others' prejudices. . . . . .

"This virtue will especially give inward peace. The man of an honest mind has a consciousness of the truth of his convictions, which no other man can have. He learns to distinguish truth with an ease peculiar to himself. Truth offers herself, if I may so speak, in her native simplicity and beauty to an upright mind. . . . . .

"The fair and upright mind dwells in a region of light. Conscious of sincerity, it does not wish to hide itself from its own inspection, or from the inspection of God. It is

conscious of his approbation, and confidently hopes, through his mercy, to be at length released from all error, and to attain pure and unclouded vision in his heavenly kingdom."

1811. THE HABIT OF MEDITATION. "We should find ourselves far happier, even as it respects this life, were we to learn the art of *Meditation*; were we able to concentrate our powers on any subject, to exclude foreign thoughts; and, especially, could we find pleasure in applying our thoughts to worthy subjects. In this way our minds would be enriched. . . . . .

"I need not tell you the value of a sound, vigorous, discerning intellect. But the intellect acquires health and vigor by exercise, labor, close attention, patient observation. The treasures of wisdom are not to be seized with a violent hand, but to be earned by persevering labor. That solid judgment which estimates things according to their value, and points out the surest means of attaining the best ends, is the fruit of reflection on our own and others' experience. It is not the work of an hour or a day to store the mind with pleasing subjects of thought, with wide and just views, to give it a quick discernment, an habitual activity, and the power of forming extensive, judicious plans of action. None, surely, can be so mad as to expect a capacious and accurate intellect in those who live to be exhilarated, and who, for this end, give themselves up to a rapid succession of objects, who seek only scenes which promise pleasure, who place happiness in a whirl of excitement, in a light, hurried, unreflecting life, in boisterous and extravagant conversation, in bustle and show, and every method of quickening the spirits and dissipating the thoughts. . . . . .

"No means of instruction, of illumination, can be so perfect as to supersede, to render unnecessary, the exertion of our own powers. The mind must be active, in order to attain clear and influential views. There must be a love of

truth, a desire to know the character and will of God, honest application of the understanding to this object, shall ever dwell in a region of darkness and shadows ideas on these subjects will be dim, unsteady, and u ential.

" It is not true that a sufficient knowledge of duty is gained without serious attention. Nothing is more ev than that conscience is often erroneous, often defe This faculty, like every other, is to be improved by and habitual exercise. We are continually tempted lence or seduce it.

" To attain clear and just views of our duties in the extent, of the various virtues and excellences which b to our nature and state, and which must combine to the character perfect and the life truly happy, we employ frequent reflection; — we must dwell on th cepts and life of Jesus Christ, in which all human lences are unfolded; we must make our minds famili the lofty sentiments, pure principles, devout and g affections from which the Christian is called to a must consider the various kinds of exertion incl each duty, the various modes in which each g position will express itself, the proper feelings and in the various circumstances amidst which we a placed.

" By this activity of mind on the duties of rel shall gradually attain a very desirable state of mi we shall carry within us, as it were, a chart of C Conscience will be prepared with instruction in dition into which we may be thrown. At ever the purest and best feelings and actions — such approve when we review our course — will rise t and invite and attract us. This habitual activity ness of conscience, this power of seizing at the on the best rules, on the most becoming, honora

urse, is most desirable, if we would live consistent-
cape remorse."

HUMILITY AND THE DIGNITY OF MAN. "Humili-
impartial, just, and upright state of mind in which
ourselves as we are. Humility has sometimes been
l as a disposition to deny ourselves what we have,
worse of ourselves than we really are, to take a
ıt than belongs to us. But Christianity is a religion
and never calls us to practise deception on our-
It does not ask us to spend useless tears and re-
sins we have never committed, or to apply to our-
rms of degradation and reproach which we have
:ved. There is no firm foundation of religion but
'o ascribe to ourselves imaginary imperfections and
i the mark of an abject and timid mind, and gives
son to hope from us that improvement which is the
l of Christian humility.
ıh to suggest some reflections on this leading virtue
ɔspel, in order to show you that it is perfectly con-
ith elevation of sentiment, with the most encour-
d ennobling virtues of the nature which God has
. Humility has probably suffered in the estima-
ıany from the exaggerated and injudicious language
who have wished to commend it. This virtue has
ıs been represented as including contempt for ev-
; belonging to human nature. Were this view cor-
nility would deserve to lose its place among the
It would generate a degraded mind, a depression
a low and sordid cast of thought and action. Hu-
to be ranked amongst virtues only as far as it is
on truth. Humility permits and requires us to
selves as we are, to ascribe to ourselves qualities
e suited to inspire respect and love as far as we
ıem; but it requires us to stop here, to be equal-

ly sensible to our defects and sins, and to feel what is the truth,—that we have no claims on the respect and service of God and intelligent beings, compared with the claims which they have on us. This appears to me the essence of humility. We are not to be blind to any excellences we possess; but we are to feel that nothing is due to us compared with what we owe, and that it becomes us to cherish a sense of our inferiority, submission towards God, and modesty and meekness in our intercourse with other beings.

"It is a duty to estimate highly the *nature* which God has given. It should be regarded with reverence, rather than contempt. Our danger is, that we shall think of it too meanly, not too highly. We ought to think of this nature soberly, indeed, but still to attach to it a high importance. Man was formed in the image of God, and, notwithstanding the unhappy change which has taken place in his state, he has yet capabilities of excellence which show him to be a noble work of the Creator. There are yet in him powers of thought and action, a range of intellect, an ardor of feeling, a tenderness of conscience, a sensibility to what is right, which entitle man to respect. There are yet in him many indications of a being formed for the highest happiness, the happiness of wisdom, piety, and goodness. There are many testimonies, too, that man is not forsaken by his Maker. There is an indulgent providence extended over him; there is a liberality in the supply of his wants, there is a provision for the improvement of his faculties, which prove that he is yet an interesting object in the sight of God. Yet more, we have an evidence of the most affecting kind to the value of human nature. God has given his own Son, — a being respecting whose nature, perhaps, revelation communicates no precise ideas, but whom we are yet taught to view as sustaining a peculiar relation to the infinite Father, and peculiarly beloved by him,—he has given this only-begotten Son to perform for us the kindest office

us, to sustain toward us the most interesting relation,— that of saviour, friend, guide, and giver of eternal life. He has sent this beloved Son to take our nature, to become one of us, in the human form to display the virtues of heaven, and, by his promises, example, and aid, to inspire the same virtues into the hearts of mankind.

"Here is enough to attest the worth of our nature. Here we are assured that man is capable of the greatest, best, and most honorable endowments; that he can resemble God; that he is designed for immortality; that abodes of heaven are provided for his reception; that the society of that better world are ready to welcome him as a sharer of their excellence and happiness. Consider man as a favored child of God, united by the tie of brotherhood to the Son of God, called to an immortal life, destined to endure and improve through all ages, to extend his views and affections, to fill a wider and wider sphere, and to perform more and more noble services in the universe, through an endless existence;—and surely such a being is not to be viewed with contempt. There is something sacred in that spiritual nature which the breath of God has quickened, and which the blood of Jesus has been shed to cleanse, refine, and make for ever happy.

"These views of human nature are not only warranted by Scripture, but I think an acquaintance with our race will lead a reflecting and pious mind to cherish the same hopes. We are sometimes permitted to behold humanity in so delightful a form, adorned with such virtues, exalted by such vigor of thought and such ardor of affection, so dead to self and so alive to all other beings, so superior, yet so unassuming, exerting an influence so beneficent, cheering, consoling, so resigned and devoted to God, and so sustained by the hope of heaven, so arrayed in intellectual and moral glory, that we have, as it were, a pledge of the height which man is to attain. Humility does not check these views, but rath-

er calls us to cherish them, to cast our eyes forw
glory and honor with which humanity is to be cr
form large and generous hopes, to burn with a str
for this elevated state. It is by feeding on these s
that the mind is expanded, fortified, and impelled
lence. It is by this hope we are saved. This ho
us to become what it promises."

1808. HUMAN NATURE AS GLORIFIED IN JESUS. incarnation of Christ should inspire joy, as it is a tion to the great capacities and excellence of hum when undepraved by sin. That nature, which t Word assumed, must be capable of every good and pure affection, and must be designed to bear t to reflect the perfections, of God. Were man a m ture of sense, were he susceptible of no improv knowledge and holiness, were he not formed to dra to this great original of all excellence and happi incredible that the Son of God would ever have as the Son of Man. The incarnation declares man important being in the creation of God. It declare human soul is a germ, in which are wrapt up noble — an inextinguishable flame, which will grow b clear with truth and goodness. It declares that the of man are of boundless magnitude; and it pr these interests are not forgotten, not forsaken, by Go man is precious in the sight of his Creator, that hi shall not be lost, his nature not be left in ruin, his blotted out of the universe. O man! has God cl own Son in thy nature, and does he not teach thee art formed to be his son, that thy nature is one of h works, and that he views thee, though fallen, with ed compassion? Seek, then, to fulfil the desig Creator! Admit the encouraging hope of resto purity; and let this hope help to raise thee f fall! . . . . .

"We have reason to rejoice that the 'Word was made flesh,' as, in consequence of this, we are favored with a view of human nature in a state of perfection. What a great and happy privilege! Human nature, as exhibited in every other being, is marked with imperfection and sin. Wherever we look, to whatever page of history we turn, we see human nature bearing traces of ruin. We see the glory of man obscured, his powers perverted, his understanding darkened, his conscience seared, his passions unrestrained. Even the best men are still frail, weak, and fallen beings. What reason have we to weep and blush, when we survey ourselves or our fellow-beings! Human nature and guilt and disorder seem inseparably connected. But when we look to the incarnate Saviour, we see man as he was before the fall, man restored, raised from his ruins, man in the true glory of his nature, man such as God designed. We see all the passions tempered and harmonious, and every word and action expressive of pure love to God and to mankind. .....

"If we have attained any refined and elevated sentiments on human excellence, we owe them entirely to the character of Jesus Christ. He came into the world, not with the bloody pomp of the hero, but with all meekness and mercy, breathing nothing but peace and love. He came, not wrapped in the unsocial robe of the philosopher, but easy of access, ready to instruct, stooping to the feeblest understanding, and encouraging the most imperfect goodness. He came, not offering sacrifice, with the formalist, as the essence of piety, but serving God by active goodness and purity of life. In him human nature had laid aside all its ferocity, all its pride, its unforgiving malice, its violence, its selfishness, its sensuality, its discontent, and appeared all tenderness, humility, forbearance, liberality, patience, and self-denial. It was chaste and temperate in its thoughts and desires, resigned to God, unwearied in doing good, firm

without severity, ardent without passion, hating sin, and yet full of compassion for the sinner. How worthy of God does our nature appear, as it was exhibited in Jesus Christ! We see it unadorned by that outward splendor which is so often employed to cover its deformity, and yet it shines with a lustre which no outward show ever conferred. How grateful should we be that human perfection is thus placed before us, — not in description, but in *real life*, — that we are permitted to follow a perfect human being through the changes of an active career, and to learn from him the temper which we should maintain in all the vicissitudes of our present existence! The state of perfection to which man is to be raised is not an ideal one, does not merely exist in promise, is not something which is only hereafter to be known. Human nature *has already* been displayed, triumphant over all temptation, clear from every stain, glorious in love and holiness, pure as heaven, and bright with the image of God.

SECTION THIRD.

CHRIST AND CHRISTIANITY.

1811. CHRIST A GIFT OF GOD'S LOVE. "There are some who are so desirous to magnify the justice of God, that they represent him as viewing our race with unmingled indignation, and speak as if his love towards man were excited, and even purchased, by the sacrifice of his Son. In this way the unthinking are led to associate the ideas of an awful justice with the Father, whilst they clothe the Son with the delightful and attractive attributes of mercy, and consider him as peculiarly the source of their deliverance. I do not say that it is the intention of any to make this impression. I only state the fact, that such impressions are produced by the unguarded language used on this subject.

"I fear that false conceptions have arisen on this subject, from the habit of speaking of our pardon and future happiness as '*purchased for us* by the death of Christ.' The effect of such language is to fix in many minds the idea that our Saviour has offered to God an equivalent, — a price for our happiness, — and thus obtained for us what would have been reluctantly bestowed, had we been left to the mercy of God. Many, indeed, do not carry this language so far; but they still feel as if forgiveness and future happiness were a *purchase*, and therefore not altogether the *gift* of free and pure benevolence. I will not say that it is improper to speak of our deliverance as purchased by Christ, because we usually speak in this manner of blessings which have been procured for us by the labors and love of other beings. But I am certain that this language never should be used, if the tendency is to weaken our convictions of the great truth, that God is moved with compassion towards us by the essential benignity of his nature; that of himself he is inclined to save our race; that his blessings flow to us from a sincere desire to bless us; and that pardon and life are free gifts, — not something paid for, — not something obtained for us from the severe justice of the Father by the compassion of the Son.

"I have said that our salvation is nowhere spoken of in Scripture as bought for us by Christ. I may err, although I have a strong conviction, that, on careful inquiry, you will find the statement correct. Christians themselves are said to be bought, but not their salvation. Thus, Christ is said to have 'purchased the church with his own blood,' and the apostle says to the Corinthians, 'Ye are bought with a price, therefore glorify God.' But these passages convey a very different idea from what I have just opposed. They do not represent our blessings as purchased from God, but give us a sentiment as remote from this as possible. They teach us that God was so desirous to receive us again into

his family as his servants, worshippers, and children, t
he was willing to give his own Son for us, to purchas
at this inestimable price. In the language of Script
men, having sinned and become subject to death, are re
sented as *enslaved to sin* and *to death*. In this wretc
and hard bondage their Heavenly Father pitied them
desired their release, desired that they might be resc
from this cruel oppression, and restored to his easy
happy service, that they might enter his family, and beco
his property in the sense of yielding him cheerful obedie
and of enjoying his love. To effect this most happy
liverance he sent his own Son; and as the wisest, most
able, and effectual means to this end, he gave this Son
die the bitter death of crucifixion. According to the c
toms of the age when the Scriptures were written, it
very common to redeem men from captivity by paying
price. The blood or death of Christ, which is the inst
ment of our deliverance from the captivity of sinful af
tions and of death, is therefore called a price, a ranso
and we are said to be bought by it. This is the plain,
vious meaning of Scripture, and so far from represent
our blessings as bought for us from God by another,
represents God as buying or purchasing us, that he
shed on us his richest blessings. The mercy of God
not been excited towards us by the mediation of the S
but his mercy preceded, appointed this mediation, and gi
it its efficacy."

1812. THE LIFE OF CHRIST. "Among the truths
lating to Jesus Christ which should be preached, I h
mentioned the *holiness of his life*. Let me here obse
that, from the large portion of the Gospels which is ta
up in relating the life and actions of our Saviour, I can
but think that preaching should be often directed to this s
ject. I cannot but think that this most delightful part of

Christian system — the *life* which Jesus led, the *character* which he expressed — has been too much overlooked. The controversies relating to the precise dignity of his person have drawn attention from the holy and heavenly spirit which is everywhere discovered in the simple history of the Evangelists. The life of Jesus, as drawn in the Gospels, has been pronounced, perhaps with truth, the *strongest evidence* of his gospel, more impressive to a good mind even than the miracles. This, I think, may be affirmed with truth, that, if we would learn perfect goodness, if we wish to warm our hearts with the love of it, we can adopt no method so effectual as the study, the frequent contemplation, of the life of Jesus."

1810. CHARACTER OF CHRIST. "Jesus Christ is the Son of God in a peculiar sense, the temple of the Divinity, the brightest image of his glory. In seeing him we see the Father. On this account it is delightful to contemplate him. It is delightful to think that his mildness, compassion, forbearance, and unwearied goodness are beams, reflections, of the character of the universal Father. No other manifestation is so suited to teach us that God is love.

"It is also interesting to contemplate Jesus Christ, as in him are displayed, in the brightest forms, all the virtues and excellences of human nature. He, and he alone, is the perfect man, an unerring standard; and it is in contemplation of Jesus that we can best learn the glory for which our nature is designed, that we shall best learn to love and aspire after excellence. . . . . .

"It is a kind ordination of God that the evidence of Christianity should be a growing evidence. When we begin our inquiries into the truth of Christianity, we are first impressed with the miraculous works of Christ, those exertions of divine power which prove that the Father was in him, that he was commissioned from heaven. In proportion as

we attend to the subject, a new source of evide
up and brings new conviction to our minds. I
character of Jesus we see a miracle more strikin
most stupendous work of a physical nature.
brighter and clearer light the impressions and e
a sincere, upright, devout, and most benevolent h
see a character most original and yet most
such as the Evangelists could never have feigne
impostors would never have imagined, but which
suited to the wants and miseries of man, and to
conceptions of the Divinity.

"If from the contemplation of this character
blest as to imbibe the spirit of Jesus, our convict
excellence and sincerity acquires new vigor.
tainment in purity and benevolence opens our
behold and enjoy yet more of the benignity an
the Saviour. We feel a new delight in studyin
tory, in tracing his life. We feel an accordanc
our best and purest sentiments and the conduct a
tions of Christ, and we find these invigorated as
edge of his character is enlarged. We perceiv
growing more and more like God; we perceive
and sensual hearts expanding with pure benevo
perceive the storms of passion calmed, and a se
in God and a patient endurance of injuries taki
sion of our souls. We know by an evidence
cannot communicate to any but Christians, that J
Son of God, for we feel ourselves elevated and st
by his presence. . . . . .

"I hope I am not insensible to the obligatio
and piety and benevolence, however displayed, h
forced. But never do I feel how lovely is virtu
do I feel so deeply my own wretchedness, un
and guilt, — never do I so earnestly desire to
evil passions, and to put on humility and univer

hen I behold the glory of God in the face, in the actions, the words, of Jesus Christ."

1808. THE MAJESTIC CLAIMS OF JESUS. "Can we read his solemn declaration of Jesus without wonder and veneration? We now see him in a situation where every thing tended to depress his mind. We see him surrounded by men who he well knew would ridicule his claims, and make them the foundation of his ruin. We see him in circumstances in which ambition and every earthly interest united to oppose the assertion of this high character. From his silence we see that at this trying moment he was perfectly composed, not agitated, not provoked, not hurried to imprudence by violence of passion, but capable of the calm anticipation of the consequences of his acknowledgment. In this situation, when the solemnity of an oath is imposed on him, and when life or death rested on the words he uttered, we hear him breaking that silence which calumny could not interrupt, and in the most firm, serious, and majestic language claiming the honors of the Son of God, of the promised Messiah, of the Saviour of the world. We not only hear him assenting to the question, 'Art thou the Christ?' but adding to his assent a declaration of his glory, which he must have known would have been peculiarly offensive to the Jews, and applying to himself language which, under the old dispensation, had been limited to God, — thus expressing his intimate union with the Father. If we consider the solemnity of the occasion, and the language employed by Christ, we are authorized in saying, that, if Jesus did not declare the truth, he was not merely a common deceiver, but the very worst of deceivers. But how can this be reconciled with his whole life and doctrines? and how could a man of such a character have made such a profession in circumstances which threatened nothing but humiliation and suffering?

[illegible] we view Jesus, [illegible] is a criminal in a hall [illegible] accused by his malignant enemies [illegible] is [illegible] now in the act of pronouncement in the sacred [illegible] [illegible] language in which he spoke! What [illegible] a [illegible] mind, conscious of majesty, [illegible] the worst forms of danger, and assured of triumph [illegible] powers. It cannot be said that this is the language of [illegible]. It was extorted from the silent sufferer by [illegible]. He who had learnt without reply the accusations [illegible], and discovered a mind free from every [illegible], a [illegible] lifted up eyes to his judges, and [illegible] [illegible] hereafter see me sitting at the right hand of [illegible] coming in the clouds of heaven.'"

[illegible]. Triumph of Jesus. "A few days before, he had entered this city in triumph. He had wrought miracles with [illegible] admiration. He had heard the shouts of a crowd welcoming him as the promised Son of David. Through this same city he now passed as a criminal in both a [illegible] sufferer, and experienced only contempt or [illegible]. He saw a fickle, worldly people converted into enemies, because he had refused to assume the outward [illegible] which they expected in the Messiah. It is peculiarly [illegible] to bear a sudden reverse of circumstances, to maintain [illegible] reverence towards men who, from selfish feelings, [illegible] abandonment, and then forsake, injure, and conspire to [illegible] ruin us. But Jesus wept over Jerusalem, when he foresaw [illegible] its approximate: and even whilst its inhabitants thronged after him to extort a sentence of condemnation, he expressed no emotions of disappointment or anger, and bore with equal tranquillity, the malignity of rulers and the [illegible] senility of the populace. He saw how little effect had been produced by his ministry. He saw his enemies prosecute their designs without any of the opposition they had feared. No friends appeared to accompany and defend him.

e no attempts to excite anew the hopes and attach
: the multitude. And he, who had so often ad-
them for their own salvation, offered not one appeal
'e himself. . . . . .
ıte marvelled greatly. He had been accustomed to
in prisoners a disposition to clear themselves from
gravated charges. He saw how easily these accu-
might be repelled; he was astonished at the com-
ınbroken silence of the accused. This silence of
presses great dignity and conscious innocence. He
ıat the occasion required no defence. A Roman
r, residing in the narrow province of Judea, needed
be told that no insurrection had been stirred up
ıis jurisdiction. Pilate must have been too well ac-
l with the affairs of Judea, to need that Jesus should
that he had forbidden none to pay tribute to Cæsar.
ıust have known the Jewish people too well to be-
ıt they would ever have accused a man who really
ɔ break the Roman yoke from their necks. It was
ıssary that he should speak in order to prevent mis-
on in his judge; and he was therefore silent. In
ition of Jesus, in this declining to use any means
ɔ governor or populace for his safety, we see the
ɔs of a mind submissive to God, superior to fear,
bed by passion, and persuaded that its sufferings
strumental to some important end. This conduct
t, especially if we consider the friendly sentiments
ɔ, was inconsistent with all the views and motives
ıfluence selfish men. . . . . .
these words we see the majesty and fearless com-
ɔf Jesus. 'I cannot and will not deny that I am a
t is my great office to declare the truth; it is by
ence of truth, that I am to reign in the hearts of
ıd I cannot shrink from asserting this most impor-
th, that I have the power and authority of a sover-

eign at once to rule and to defend my people. Let no
this doctrine offend. Every one who is of the truth, who
loves the light, and whose mind is open to conviction, hear-
eth and acknowledgeth this and all my doctrines.' These
words, spoken at so interesting and trying a period, dis-
cover to us the elevation of our Saviour in a very striking
light. We see his mind unbroken by suffering. We see
in him the firmest adherence to the doctrines he had for-
merly taught. We see in him a conscious dignity, a full
conviction of the glory and power with which he was in-
vested. He asserts his royal office, not from ostentation,
not amidst a host of flatterers, but in the face of enemies;
and when he made this solemn declaration, his appearance
bore little conformity, indeed, to the splendor of earthly
monarchs."

1813. CHARACTER OF JESUS CHRIST ILLUSTRATED IN HIS LAST PRAYER. "Observe in this prayer the self-possession of Jesus. Does the thought of his danger overwhelm him? He hardly seems to recur to it. His allusions to his death are only slight and distant, as if he feared to wound the tender and fearful minds of his disciples. "Father, I come to thee. I am now to offer myself. I am no more in the world." Such is the language in which he clothes the solemn event which was so near. Instead of being absorbed by his approaching sufferings, instead of indulging in depressing complaints, instead of appealing to the sympathy of those around him, we see his mind opening itself to the noblest views and sentiments, exerting itself with clearness and freedom, raising itself to God and heaven, and looking forward to distant ages. What marks of a pure and exalted spirit are here unfolded to us! . . . . .

"Observe next the filial trust which breathes through this prayer. Jesus had called himself the Son of God, a language which had offended the Jews; but in the prospect

ɔr and death he still claims the same high relation.
not a trace of that apprehension which must have
ɔd a mind conscious of having urged unauthorized
ɔo a mission from heaven. Hear his first words: —
, glorify thy Son!' Can you read this prayer, and
in every line the marks of filial trust? . . . . .
ɛerve next the temper with which Jesus reviews his
is natural at the approach of death to look back.
ilty mind the past is gloomy and appalling. To a
ɔd it imparts a serene satisfaction and hope. What
did it awaken in Jesus? Hear his language: —
, I have finished the work which thou gavest me to
ɔave glorified thee on the earth.' What a mild, yet
ɔnt, consciousness of a holy life! . . . . .
ɛerve, next, the majesty which is expressed in every
this prayer. In what sublime language does Jesus
ɛere speak of himself! Through his whole minis-
had claimed the most exalted character and titles;
ɔe prepared to abandon these, now that they have
he malice of the world? . . . . .
m whom do these lofty words proceed? From Je-
inguished as he was in manner by meekness and
; from Jesus, poor, friendless, and persecuted;
sus, ready to sink under the bloody cruelty of his
. What a singular union of lowliness and majesty!
ɔat admiration ought we to contemplate that spirit,
n circumstances so depressed, is yet in its claims
es so exalted, so unsubdued! The character which
re assumes of Lord and Sovereign of the whole hu-
e, appointed by God to recover the world to piety,
give eternal life to his obedient disciples, is one
ɛver before had entered human imagination; it is a
r more august and sublime than was ever before
. But this character we find the humble and de-
ɔus mildly claiming, in solemn prayer, at the ap-

eign at once to rule ... though every event conspires ... this doctrine offend. ... gents and gloom over his pros... loves the light, and ... and infamy threaten to overwh... eth and acknowl... unbroken, his language is unchan... words, spoken ... the dignity of his character with new ... cover to us th... m of style. What testimony is her... light. We ... and greatness! Will any say that ... in him the ... of enthusiasm? Read again this ... merly tau... calmness which pervades it. You s... conviction ... raptures. A devout, benevolent, an... vested. ... through this whole act of piety; and ... not am ... claims, you still see an all-pervading ... and w... ence. . . . . .

bore ... Let me next ask you to consider the be... mon... as it breaks forth in this prayer. In thi... ... this act of devotion as peculiarly worth... ... is a delightful testimony to the benignity an... L... of his character. You will remember that he ... c... ours to die in the most ignominious manner ... of men. The murderous crowd were even n... and thirsting for his blood. But not one m... flamed or irritated mind can be found in his ... hear no imprecation on his enemies. He deli... of himself as sent to give eternal life to men ... sires to be exalted, that he may communicate ... world the knowledge of God. The universal ... which this prayer expresses has been obscure... happy misinterpretation of a particular passag... praying for his disciples, says, 'I pray not fo... but for them whom thou hast given me.' . . . . .

"The meaning of this passage is very obvio... now commending his chosen disciples to the pa... and blessing of God; and to enforce his requ... 'I pray not, I am not praying, for the world, ... disregard thee, but for men devoted to thy se...

r blessing.' That he did not
orld from his intercession is very
e language on the present occasion.
he so earnest in praying that his dis-
or perfectly united? He desires this, to
ds, 'that the world may believe that thou
The reformation of the world is, in fact,
ct which fills the mind of Jesus through this
r. He indeed prayed particularly for his dis-
, observe, he prayed for them as preachers of his
the world. He regarded them, not in their individ-
in their public character. 'As thou hast sent me into
d, so have I sent them into the world.' His great
nd prayer was, that these men, to whom his religion
be confided, should fulfil their high trust, and by
es and preaching fill the world with his truth. The
: of suffering could not drive from his mind a be-
: concern for the improvement and salvation of our
Future ages crowded on his mind. Though insult-
mored, he thought only of enlightening and saving
l. How ardent, sublime, and pure is this benevo-
You see him on the brink of suffering, but still
g himself, and extending his solicitude over the
uman race.

do not stop with observing Christ's universal be-
e. Observe, particularly, his tenderness towards
ples. Do you here see any marks of a leader who
wn after him followers only to swell his train, and
ote his triumphs? Is his regard withdrawn from
the approach of personal evil? No. Never was
ore affectionate, more alive to their feelings and in-
In their hearing he offers up a fervent prayer, and
ds them to God. On former occasions he had re-
hem, but now no complaint escapes his lips, no al-
their imperfections. On the contrary, he speaks

with satisfaction of their virtues. 'They word'; 'they are thine, they are not of t soothing this approbation of a dying frien ure Jesus in death wished to leave to hi ciples. . . . . .

"Let me close my remarks on the chara expressed in this prayer, by desiring you strong, unsubdued hope, which he everywhe the future triumphs of his religion. He wa a few trembling disciples, from whom he severed, and who were to encounter the c world; but we hear no despondence, no quishment of his great object. On the c him anticipating a state of glory, in whic tend the knowledge of God throughout the him speaking with confidence of those wh on him in future ages, and praying for the mankind. This energy of hope, in circu pressing, marks a mind of great elevation. thing unspeakably sublime in the spirit of he was into the grave, and yet looking for rene, unshaken confidence to the triumphs all succeeding time. Whence this hope, accomplishment?"

1812. SINCERITY OF JESUS, AS ILLUSTRATI "Let me first ask you, my friends, to timony which the last actions and words his mission from heaven, to the truth of h Divine origin of his religion. How irrecon ceit is the prayer with which he resigns hi expressive is it of a heart conscious of its in accordant with the character of the Son of at this moment exhausted by acute suffering were immediately to end in death. His en

nding him in triumph, exulting over him as a fallen im-tor. Had he been what his enemies believed, can you gine a condition more wretched, more suited to crush fainting spirit? Scourged, mocked at, branded as a lefactor, driven from life with execration, he must have ndoned every hope from this world; and had the as-ions of his enemies been true, what could he have ed in the future world? It is with pain that I make this supposition. Had it been true, how full of hor-, how peculiarly destitute of comfort and hope, must e been his death on the cross! But do we see in Jesus mark of a mind conscious of having spoken without ority in the name of God? Does he mourn over his ted hopes, his disappointed schemes? Do we discover , despondence? Does he speak like one who was dy to be torn from every object for which he had lived; one who felt in suffering a just reward for crime? r the last words which break from his dying lips: — ther, into thy hands I commit my spirit.' Is this the uage of defeated imposture; or is it that of the Son od returning to his Father? . . . . .

With what unconquerable firmness Jesus adhered to claims! Through all his sufferings, — sufferings which bined every circumstance to shake his resolute soul, — rings which he did nothing to avert and nothing to miti-, — he held fast to the profession, that he was the Son God; and his last breath bore this claim to heaven. ence this firmness, when nothing but death was its re-d? whence could it have originated, but in the con-usness of truth? . . . . .

It deserves to be remarked, that this assertion of his ms was addressed by Jesus, not to the multitude, but to l himself. It was in prayer that he bore his dying testi-ny to his union with the Father; and if this testimony not true, can you conceive of impiety more aggravated

than that with which the life of Jesus was closed this awful impiety had no motive; — and it close of unspotted purity! Who for a moment can a thought? . . . . .

"What mark of deranged imagination do we d With what patience, composure, serenity, does h You hear no bursts of passion, no extravagance guage; and if you listen to his last prayer, wha tranquil confidence does it express! Here is no rapture, transport. We see a gentle spirit resig to its Father: — 'Father, into thy hands I co spirit.' There is a sublime composure in this Jesus, which I feel, but I cannot express. This the Son of God. . . . . .

"He is as great in death, as when his word dead; as great as when multitudes hung in sile on his lips. Approach and see. His body is figured, lacerated, stained with blood. But in tenance, lifted up to heaven, what mild confid forth! You see him anticipating immediate death has no terrors. Death brings no agitatio he sees only the ascent of his spirit to his Fat conscious uprightness, what firmness, what character, does this scene discover! Jesus has drank deeply of suffering. But his spirit is un mind is clear and collected; his heart is warm it retains its hold on God."

1810. THE UNIVERSALITY OF CHRISTIANITY ITS DIVINE ORIGIN. "I wish at this time to tention to the extent of the influence which Je to himself in the text: — 'I am the light of the

"He here represents himself as sent to diffu through all the regions of the earth, to introduc for the whole human race, to improve the hum

ry nation under heaven, to be a universal benefactor, de the steps of all men, however widely dispersed, to er world. . . . . .

rom the whole tenor of the New Testament, we learn esus Christ claimed to himself the high character of ide, instructer, and Lord of the whole human family. eclared himself commissioned to diffuse most salutary nes through the earth, to bring all nations to one faith, roduce a new worship in the place of the various sys- which divided mankind, to unite the discordant world himself as a common head. . . . . .

t is, I think, an undisputed fact, that, before the time of Christ, no man had ever appeared who professed him- uthorized by the universal Father to proclaim one re- to all mankind. The character of a Divine instruct- the whole world had never before been assumed. e had, indeed, been many who pretended to commu- ons from God. Such were most of the ancient legis- . But they claimed only the commission to instruct articular nation to which they were sent. Even Moses he prophets were limited to one people. The plan inging all men to the belief and practice of one re- was never contemplated. No mind had formed so an attempt. The object was so little suited to their h principles of action, and presented such insuperable ulties, that it does not appear ever to have occupied houghts of an individual. Before the time of Christ had been great conquerors, who had cherished, and st accomplished, the scheme of universal dominion; hey were satisfied with a dominion over the bodies and rd actions of men. They aspired not to subdue their s. They overturned governments, but left religion un- ed. It is an argument in favor of Jesus Christ, that ppeared in a character altogether new. His plan of cing a change in the religion of the world was wholly

his own. May we not argue, that, if he had act
ly human principles, he would have resemble
went before him? Human nature is the same
There is a peculiarity in the character of Chri
nality in his purpose, a remoteness from the co
of men, a superiority in his objects to the great
had appeared before him, which we cannot ex
but on the supposition of his Divine commission
design suits the Son of God, but cannot easi
ciled with another character. . . . . .

" That a Jew should devote himself to the w
ing the world to a participation of the same
this a new religion too, was indeed wonderful.
was a people among whom so strong a natio
isted as among the Jews; and their national
culiarly built on this idea, that they had be
should be, distinguished by their religious p
the rest of mankind. The idea of a religion,
be the common and equal property and bles
tions, was the last idea which would have ent
of a Jew. Judea was the most unlikely
growth of so liberal a sentiment, so diffusive

" Let me point out some of those featur
pel which fit it for being a universal religion
sentations of God, given by Jesus Christ, are
to him the hearts and hopes of all human b
all other religions, the Divinity was represen
ing a peculiar relation to the particular nation
religion was designed. . . . . .

" But Jesus represented him as the Fat
having no regard to outward distinctions, as th
and Gentile, as looking with a father's compa
nations who had wandered from him, and as
arms to receive them. In the gospel, the
acter of God is continually brought to view.

anguage in which we are to address him; and all
invited to approach in the character of children.
at once a very tender and a very noble sentiment.
leed, are so accustomed to it, that we see nothing
in that religion which enforces it. But we should
to the age of Christ. We should remember the
s of the idolater, and the narrow feelings of the
nd then we shall be struck with the elevated and
l mind of Jesus Christ, who so clearly taught that
no respecter of persons, that he is the God and
of all men, and that before his throne all nations
w and find equal acceptance. . . . . .

ain, another feature of the gospel which renders it
e a universal religion is this. The worship it pre-
is remarkably free from forms, rules, ceremonies,
s it is adapted to all climates, all modes of life,
es of society, and other circumstances under which
e placed. . . . . .

is very remarkable, that when he was brought up
ing amidst the pomp, and show, and forms, and bigot-
he Jews, he should yet teach a religion in which the
stress is laid upon sentiments, dispositions, and prin-
which give to forms all their value; in which the wor-
God in spirit and in truth is declared to be the only
able worship, and in which nothing of the outward re-
and burdensome ritual of his time is to be found;
ich are enjoined only two positive institutions, so
and so expressive that they may be observed by all
f all nations with equal ease and with constant im-
ent. Does not this purity, this simplicity, this spirit-
of the gospel substantiate the claim of Jesus, that
ne indeed from God, to be the light of all man-
. . . . .

t me conclude this branch of the subject with di-
you to another feature of the gospel which fits it

to be a universal religion. It is a plain, pe
ligion, and suited to the comprehension and
classes of society. A universal religion ought
may so speak, the clearness, brightness, of th
diffuse its beams of truth and consolation on l
rich and poor,—on all the varieties of the soci
is eminently the character of the gospel, and
it from all other religions. Jesus Christ, whi
the highest title, yet descended in a sense to
the humblest of mankind. He dispensed hi
familiar language, in striking and easy comp
flecting narratives, and in brief and comprehen
He did not, like the ancient teachers, affect a
the multitude, and reserve his mysteries, inc
by vulgar minds, for select disciples. He
men with one voice, with the same doctrines,
admonition; and, what is remarkable, whilst
the ignorant, he yet presented to the refined
more sublime and interesting truths than they
ceived before. He was simple and familiar
ing his discourses we discover a majesty in
an authority mingled with his condescension.
one who came to instruct the race, for he s
jects which come home to every man's breast.
adapt himself to the circumstances of any par
nation, or rank. He spoke of that God on w
depend, of that obedience and love which all
those sorrows which pierce every heart, of t
burdens every conscience, of that death whi
every mere earthly prospect, and of that fut
the eyes of all nations have ever turned
anxiety. This is the excellence of the gos
fitted for the many, for the mass of mankind,
and every nation. It does not treat of local
interests. It warns of danger to which all are

virtues which all may practise, and offers consolation
h all at some seasons need. Its spirit, which is uni-
l love and benevolence, is fitted for all climes, for all
es. It makes the true dignity of man in every con-
; it forms the happiness of families and communities;
it is the best preparation for happiness in heaven.
y a religion so suited to the whole human race is wor-
e universal Father. And when we consider the cir-
ances of him who proclaimed it, and the darkness,
rness, and corruption of the age in which he lived,
ve not conclusive proof that he came from God, that
d for which he was sent will be accomplished, that
ll yet be the light of the world in the most extensive
of the words, and that his truth, designed for all na-
will finally be extended to all the regions of the

efore this sun of righteousness, the mists of error,
tition, idolatry, will melt away; all nations, receiving
re faith, will be reduced to peace. The predicted
when the lion and lamb shall lie down together, will
; from an enlightened and a united world one offer-
ill ascend to the common Father and Redeemer.
are prospects which almost overpower belief by their
ss and their happiness. But God has sent his Son to
light of the world; and causes are in operation suf-
ly powerful to produce these desired effects. The
on of Christianity through so many nations, amidst
ny difficulties in the past, is a pledge of its future
ss. This religion is now the religion of the civil-
world, of the most improved nations, of nations who
xtending themselves through the earth, and who, ac-
g to all human probability, must acquire a decided
nce over all other countries. Here, then, is a rock
oundation of hope to the good man amidst the fluc-
ns of the world. The cause of truth, holiness, and
n improvement is the cause of God himself."

1811. CHRIST'S RELATIONS TO THE RACE. "Th
state of our Saviour is a subject on which the
often dwell, although it is necessarily attended
gree of obscurity. The manner in which he
can very faintly be conceived by us. Our exp
limited to this world. Jesus is the inhabitant o
he has entered on an immortal life, and is clo
power, such as is unknown amongst men, — a
through heaven and earth, — a power which is
be displayed in the most wonderful effects. . . . .

"That God has invested his Son with authori
whole human race, to accomplish the most benev
is not to be wondered at as something unprece
unlike every thing we see in the course of
This relation of Jesus Christ to the human rac
together without example. On the contrary,
common method to connect one being with oth
sake of imparting to them the blessings we nee
good which we have received has flowed to us
diately from the Father, but from other beings
received power, authority, wisdom, and love fro
they might be sources of good to us and all arou

"It may be objected to the views which hav
given as to the power to which Christ is exa
man salvation, that we do not see such sensib
might be expected from this universal sovereign
answer, that a being so far exalted above us m
numerable modes of operation which we canno
comprehend. His agency may continually be
human events, and yet we not discern it. No
if I may use the words, with so much silence
as the Infinite Father. He is ever present, a
erating, and yet we see him not, we hear him
Son Jesus Christ, who is the image of his pow
of all his perfections, may act in the same un

ɔus, manner. The narrowness of our vision is suf-
t to account for our not distinguishing more sensibly
peration of Jesus Christ in human affairs. . . . . .
The agency of Christ is at present silent and con-
ɜl; but the time is approaching, when the veil which
als our Lord will be removed, when he will be re-
ɜl, with the angels who now obey him, in the glory
Father, when his power will be felt through the re-
of the dead, when all who have lived will receive
life at his hands, and when all will surround his judg-
-seat. Then will be seen, and felt, and acknowledged
l, the exalted authority of Jesus Christ. . . . . .
At that day men will be as angels, and will be asso-
l in a measure with angels; and then will be under-
that striking language of Paul, that it is the purpose
ɔd to 'gather together in one all things in Christ.' "

11. CHRIST'S RELATIONS TO THE CHURCH. "By his
ch our Saviour does not mean a party, bearing the
of a human leader, distinguished by a form or an
on, and, on the ground of this distinction, denying the
or character of Christians to all but themselves. He
is by it the body of his friends and followers, *who*
imbibe his spirit, no matter by what name they are
l, in what house they worship, by what peculiarities of
and opinion they are distinguished, under what sky
live, or what language they speak. These are the
church, — men made better, made holy, virtuous, by
eligion, — men who, hoping in his promises, keep his
nands.
Ever since Christ's church was established, such a unity
xisted, such characters have been formed by the gos-
and this influence it will exert through all ages. As
ave said, we have reason to suppose, from what has
experienced, that great changes will take place in the

fering, so, perhaps, society is to be instructed a
nated by calamity. Future ages may look ba
present, and, whilst they shudder at the scenes of
and bloodshed which are now exhibited, may be
that depravity of manners, that selfish, mercen
that neglect of Christianity and of education, that
ambition, which are the sources of our miseries.
ever be the methods of Providence, we may be s
the interests of virtue and religion will triump
these all the interests of society will be advanced
is wanting, except the extension of pure principl
manners, to make society happy; and without th
improvements will be of no avail. But this
fected. . . . . .

"The time is coming when the wicked will
bered only to instruct and improve, and the misc
be remembered only to illustrate the triumphs
and happiness. Let us, then, never faint; but
est period cleave to the cause of righteousness,
and reform mankind, and exult in the thought
bors shall not be in vain in the Lord Jesus."

1804. JUSTICE. "It is right that every *indi*
be secured in all enjoyments which consist with
joyment. An individual in a state of nature
a wrong, if made to experience any unnecess
privation. Thus, before all compact, it appea
viduals have a right to appropriate the useful
world; and social compact is necessary only to
tain rules or principles according to which those
be appropriated to general advantage. These
ciples form what we term the rights of man; t
of that eternal moral truth, which is the fo
right, that the *greatest good* should be promot
long to the nature of man, as a being capable o

dependent for comfort and support on the productions
e earth. It is important thus to consider the foundation
roperty and of the rights of man, that we may form a
ct opinion of that *Justice* which consists in respecting
rights and that property. If the institution of proper-
iginates in the general good, if the right of property
othing more than the right of the individual to enjoy
hich is consistent with general good, then *justice is in
one with benevolence.* It consists in embracing the
ral welfare, and in revering those rules and principles
hich this welfare depends. . . . . .

Justice differs from mercy, not in its nature, but in the
umstances under which it is exercised. Both justice
mercy have the same object, the general good; but
e is limited to those cases where public good pre-
es a clear, precise, and unchanging course of action;
mercy is exercised in circumstances to which no
ite rules can be applied, and in which the general
l requires that the individual should be left to his own
ment and discretion. Thus justice is something more
that petty honesty which seeks nothing but self, and
h is contented with regarding such established prin-
s as cannot be violated without incurring punishment
isgrace. Its whole nature is *impartial, diffusive be-
lence.*

I would further observe, that, if it be the nature of jus-
to avoid whatever is clearly opposed to our neighbour,
unjust, in our dealings with others, to desire and seek
e than the value of our commodities. Mutual benefit
he very end of trade or commerce. We know, when
neighbour contracts with us, that he expects an equiva-
. We know that he makes a transfer of his property
some valuable consideration, and we have no right to
r as an equivalent what we certainly know bears no
portion to the property he transfers. A just man will

never lose sight of the interests of his neighbor. He will feel himself bound to take the same care of his neighbor's property as if it were his own, for this is implied in the supposition that every man, who possesses common understanding, knows best his own interests, and is the proper man to deal with him. But when he clearly perceives that his neighbour is injuring himself, that a portion of his property cannot be acquired without mutual benefit, he has no right to presume that his neighbour is taking care of himself. He has simply to regard the rights of others, and he has no right to offer as an equivalent more than he has to take.

"If this is so, believe it and impress it on your children. Justice unconnected with benevolence is not worth preserving. It is the growth of selfishness, and leaves the heart cold. That man, who makes his own private interests, who cares not how much his neighbour suffers, so he may himself be advanced, who can take pleasure in those wealth he knows are necessarily connected with the misery of others, who, under pretence of doing his neighbour a private for himself, will impose upon him at an advantage, what he knows to be worth nothing, that man may talk of integrity, and hold high his head in the world, but he knows not the meaning of the word. He never felt that generous regard to right which is more worth, and renders more happiness, than all the gains of selfishness and iniquity. It is not hard to determine what such a man would choose, if he had to choose between poverty or injustice. This, my friends, is the test of our character. The principles of that man are weak, who will not sacrifice all he possesses to principle, and that you expect such sacrifice from the selfish man, who is willing, yea, happy, that others should suffer, that his interests may be advanced? Beware of selfishness. Consider that you can never obtain a right to do injury. The foundation of all property is general good. . . . . .

such be perfect justice, so incorruptible, what rea-
e we to fear that there is little of this principle,
re see the expedients and precautions which are
to prevent men from abusing a trifling trust, from
ng the interests of their neighbour to a trifling gain!
ry our own shame on our foreheads. Most of our
stitutions grow out of our corruptions. We cannot
hout mutual dependence, and yet we are forced to
ach other round, to bind and shackle each other, to
inquiries, and to watch with anxious caution lest we
buse each other's necessities, and take advantage of
betray it. If men were what men should be, we
eel our property as safe in the hands of others as in
. We should find in every man a guardian, instead
vader, of our rights. We should lay open our pos-
. We should want no better security than our
ur's word, and no better witness than our neigh-
onscience. Imagination dwells with delight on this
peaceful, unsuspicious, undisturbed enjoyment. Is
to be made a reality? . . . . .

tice forbids us to borrow what we have no prospect
ying. When we are reduced to such low circum-
it is more honorable to beg, to cast ourselves on
than to deceive our neighbour into an opinion of our
and thus to rob him of his property. We should
ubject ourselves to larger demands than we shall
be able to answer. We should never use arts that
obtain larger credit than we deserve. We have
to borrow when our circumstances are such as, if
would prevent others from lending. We have no
borrow that we may run some desperate risk for re-
a falling fortune. Whenever we have contracted
e should be prompt and earnest to discharge them.
uld particularly remember the laborer who depends
wages for subsistence. The Scriptures tell us that

his hire crieth unto the Lord for vengeance. never allow ourselves pleasures and indulgenc neighbour is complaining for want of what w Let us consider that nothing belongs to us w indebted to another. It is our duty to use the our hands as the property of our creditor. He to expect that we be frugal, that we retrench al ry expenses, that we exercise prudence, ec regularity, that we avoid all desperate hazard patiently that we may render him his due. . . . .

" Power confers no claim, and weakness ca right. It is the glorious design of civil institut centre public strength in support of individ guard the property of the feeble by the majesty But no government can fully accomplish the institution. No outward penalties can supply an inward principle of justice. They who hav always find some opportunity of abusing it. J us to violate the possessions of those who dep and who therefore dare not provoke our displ assertion of their rights. It forbids us to abuse stance which puts our neighbour in our power his consent to injurious measures, or to reduc necessity of sacrificing his property, by thr with evils to which we are able to expose hi

" Justice brands as robbery the abuse of p pressing the claims of the feeble, or alarming the dependent. It recommends the weak an protection. It renders the defenceless hovel sacred as the palace of affluence. It makes the oppressed our own, and animates us w zeal to rescue the helpless from the grasp pacious. . . . . .

" Justice, being sincere regard to right, r disapprove and to discourage the imperious.

all times to throw our whole weight into the scale
› injured. It forbids us to connive at imposition, to
ı others with the means or temptations to fraud or vio-
to reduce them to dishonesty, that we may be bene-
It calls us to frown on the base, to separate our-
from their fellowship, to keep none of their coun-
o bring their designs to light, and to crush their
es of dishonesty. Men are prone to stoop to success-
lany. They seem to forget the steps by which wicked
ıave ascended to eminence. They forget the tears of
pressed, the necessities of the plundered, the hopeless
y of the fatherless and widow. But justice is in-
e. It can give no countenance to extortion and dis-
ty. It looks through the false splendor with which the
d are surrounded, and sees and detests their baseness.
reats, no seductions, can bend the just man to smile
e knave and the robber. He takes a firm, elevated
d. He dares to be poor himself; and he dares to re-
ıer the oppressions and injuries of the great. . . . . .
ı just man appeals from the laws of the land to the
ss of conscience. He does not cling to every shadow
ht. He does not take advantage of ambiguity of ex-
on, to beat down what he knows to be a substantial
. He does not abuse the ignorance of his neighbour,
phold, by legal subtleties, an unfounded demand. He
not press even his undoubted rights too close, lest he
l border upon injustice. He reverences the laws as
ıre the guardians of right. He holds nothing merely
se the laws do not take it away. He seizes nothing
y because the laws do not prohibit it. He considers
ıws do not create right, that there are eternal principles
th and rectitude to which all civil laws must be reduced
ir standard; and to the principle written by God on the
and confirmed in the Holy Scriptures, he refers all his
s which relate to the property of others."

1807. BENEVOLENCE UNITED WITH WISDOM
sible, my friends, that I am cautioning you
cess to which you are not very much expo
the fault of the present day, that men, in the
ers, forget themselves. We hear of roman
very little of romantic benevolence in th
great difficulty is to draw men out of themsel
it is so hard to persuade them to take a fe
their narrow circle, there seems little reason
them against running too far and hurrying
this narrow point. But to those who have
the light and life of Christian goodness, w
abroad and embrace the family of their Fa
it may not be useless to suggest, that the in
characters very much depends on your u
amiableness of the dove the wisdom of th
men see that your kindness is not a rash,
erned feeling, but a rational, calm, steady
image of Divine benevolence, which is re
marked by order, harmony, and extensive
operations. Let them see that your bene
transitory emotion, which is excited by some
and which sacrifices future good and future
fulness to accomplish some pleasing end im
view; but teach them that Christian benev
its ardor, is yet consistent with the highest
it examines its objects with calmness, an
quences, acts on a wide and generous scale."

1809. PEACE ON EARTH. "Peace is a st
between beings who have one interest, are al
pleasures and pains, and participate in eac
and feelings. Our Saviour, in his last pray
ciples, has taught us what he meant by the
came to establish on earth, when he expre

in this desire, that they might 'be *one*, even as he and Father were one.'

By this peace we are not to understand merely that of things in which men abstain from mutual injury. that mutual affection which prompts us to every sacri- for one another's good, and renders each happy to do to suffer for his friend. Peace is sometimes spoken as a negative, inactive state. But in the gospel it ex- something very different, — the union of good which are inflamed with the best sentiments, which attracted by congeniality, and which conspire to act for common welfare. This peace is not the profession of but living concord.

The end for which Jesus Christ came was to convert into real friends, to make them objects of each other's chment, to give them a common feeling and a common rest. He came to operate on the spirit, to produce in- effects, to implant a principle of true love, to fit men the most endearing relations. He came to adorn the man character, to strip it of every thing fierce and re- ive, to make it attractive, to shed round it the mild of benevolence. He came to take from men's hands implements of war, and to open their arms to embrace another. He came to dispel distrust, suspicion, and lousy, to render man worthy of the confidence of his ther, to bring men to that exalted state in which they lay bare their whole souls without fear. He came to w men off from separate interests, and to win them to ects in which all may combine, to which all may lend ir aid, and which will thus form the means of affec- ate intercourse. He came to soften insensibility, to e many hearts beat in unison, to excite the tenderest cern for each individual's welfare, and the most gen- s, disinterested labors for the common good. He came oot out envy, to give every person an interest in the ex-

cellence of others, to make us look with delig
promises of goodness, to rouse us to be helpers
other's purity and perfection, to teach us to fee
progress of our brethren is our own. He cam
such a union amongst men as would lead the
freely from their hearts the noblest views and fe
thus become the means of enkindling every gra
tue, and mutual sources of love and wisdom.
in a word, so to bind us together that we sh
nothing material or spiritual our own, but hold al
common, and give all to the general well-being."

1812. PARTY SPIRIT. "I wish to address
time on the subject of party spirit, the great ins
which free states are divided and destroyed. A
may be considered the sin of our nation, and
spring of so many crimes, we may with great p
sider it on this day, which is designed to prod
humility and reformation. . . . . .

"Party spirit is by no means the same thin
attachment to a party, and with asserting with s
ciples. It is very possible to be connected w
and yet to escape the contagion of party spiri
be most unjust, if we ascribe this spirit to all w
litical connections, engage in political contes
possessed by this bad spirit, not when we joi
when we prefer its interests to the good of the
we propose, as our end, to keep our party i
are indifferent to the character of the men
end is promoted; when, having taken our si

to a part, which hypocritically pretends devotion
blic good for the mere purpose of getting or keep-
nce, which will injure the state rather than make
as to opponents, or renounce principles which it
ged itself to support. Such is party spirit, the
my of free governments, the enemy from which
every thing to fear, — which has already laid its
and destroying hand on our best institutions, and
the sacred fabric of the state tremble to its foun-

. . .

spirit corrupts the individual. There is no passion
s such influence in perverting the judgment and
the understanding. A slight observation will
that the man who devotes himself to the inter-
s party loses all independence of mind. Let his
what it may, he sees nothing wrong in their meas-
t least he vindicates them as if satisfied of their
ss. He takes his tone from his leaders, and judges
old to judge. In vain are the principles and false-
his party exposed. Too proud to retract, and
o support the cause, he flies to artful evasion or
assertion, and continues to justify gross iniquity.
look to any man for fairness of mind and sensi-
truth, rather than to a confirmed partisan. He
his reason, his dignity as a rational being, to his
arty spirit has as fatal effects on the heart as on
standing. The man who surrenders himself to the
of his party becomes a malignant man. Irritation
the habit of his mind. He cannot think of his
without animosity. He cannot speak of them
itterness. He condemns all they do, believes all
s which are imputed to them, and circulates, if
not magnify, calumnious rumors. He watches for
ing, exults in their vices, and looks unmoved on
ries. Am I wrong in saying that nothing hardens

the heart, nothing sheds malignant poison throug
ings, more than party spirit? Look anywhere
generosity, and tenderness, rather than to the
partisan. Where this spirit prevails in a comm
low-citizens learn to hate each other more tha
a foreign foe, and thus become inflamed and r
convulsions.

"From what has been said, you will easily
the next evil of party spirit, when it prevails in
reconciles the people and their rulers to the m
practices. The sense of right is gradually imp
length borne down, by the desire of exalting
The end sanctifies the means. The doctrine
plicitly asserted, that moral principle is not t
applied to political movements. The questio
measures righteous? — but, Will they build u
Intrigue and stratagem are called policy. To li
the truth, to deceive the ignorant, to pour ou
good men, — these become things of course, s
to be expected, so common that the moral se
length blunted, and we hear of them withou
The partisan is insensibly goaded and incited
into measures from which his better principles
have recoiled. So many share his guilt, that
of the burden seems light. At length he lose
of responsibility for his political conduct, and th
too base which you have not to fear from him
may be advanced by it.

"Another tremendous evil attending the
party spirit is this: the door of honor and off
open to the worst men in the community. T
tion respecting the candidate for office is, Ca
party? It is of little importance that he is ab
good, and despised even by his own associa
known to be unprincipled, that none will trus

of their property to his hands. Will he serve the ? is the only question. If with want of principle he nes great cunning, — a combination not uncommon, is the very man the party want. His vice is his mendation. Power and honor are thrown into his d hands. Base as he is, he is adorned with the s of office, the marks of public confidence; and unfaithful in every thing, he is very seldom unfaith- the party which raised him to power. He never s to whom he owes his elevation, and the patronage fluence of his station are all employed to throw of- nd wealth into the hands of his confederates. Office de a bribe. Exclusive privileges are granted to the

New laws are made, ancient usages abolished, an- institutions thrown down, to confirm the dominant

My friends, you can easily conceive the effect on morals, when the worst men have the easiest access wer, when the glare of station is thrown around the ncipled, when character has ceased to be a qualifica- or public confidence. You can easily conceive the in- ity, and the ruinous influence, of that government is administered for the very purpose of giving gth to a faction, and crushing the falling party. . . . . When party spirit has reached this tremendous height, it wields the power of the state, I need not tell you iberty is in effect lost. The name of liberty may, d, ring through the land; but who is free? The adherents of the dominant party are in bondage. The ance of the party hangs over the individual who dares nk or act for himself. The leaders issue laws, dic- he measures, say who shall be chosen, and select the nd falsehoods which will best suit the occasion. The ent partisan opens his lips to receive the invented lie, uts his hands to the vile task which is assigned him. ch a state of things public sentiment is a name; — the

voice of a few leaders alone is heard and obeyed. I dominant party are in chains, what can we hope fo minority? No pains are spared to strip them of thei and lawful influence in the state. Their rights are tra under foot. They are divided, broken into fragment they may exert no joint power for counteracting their saries. Do they proclaim their wrongs, they are me Freedom of speech is a crime, is treason; opposition reigning faith is rebellion. Passive obedience is pr to them by the very men who rose to power by pr ing liberty. The venerable patriot hears himself den by men who hate him because he knows their b and who are fattening on the spoils of that cou which he toiled and bled. Thus *despotism in effe* out of party spirit, and *despotism in form*, in its undisguised shape, is not slow to follow."

1810 (*April* 5, *Day of Public Fast*). THE MILIT POTISM OF FRANCE. "Am I asked, what there is liar in our times? I answer: — In the very heart o in the centre of the civilized world, a new power ha ly arisen on the ruins of old institutions, peculiar i acter, and most ruinous in its influence. We there tion, which, from its situation, its fertility, and popu always held a commanding rank in Europe, sudden off the form of government, the laws, the habits, th which it was assimilated to surrounding nations, an it gave to them the power of restraining it; and assuming a new form, and erecting a new g free in name and profession, but holding at its a posal the property and life of every subject, an all its energies to the subjugation of foreign coun see the supreme power of this nation passing in cession from one hand to another. But its o changes. We see it dividing and corrupting

n overwhelming by its arms, the nations which sur-
t. We see one end steadily kept in view, — the
. of an irresistible military power. For this end, we
ry man, in the prime of life, subjected to military
We see military talent everywhere excited, and
y means rewarded. The arts of life, agriculture,
ce, all are of secondary value. In short, we see a
nation sacrificing every blessing in the prosecution
nprincipled attempt at universal conquest.
e result you well know. The surrounding nations,
red for this new conflict, and absolutely incapaci-
y their old habits and institutions to meet this new
on equal terms, have fallen in melancholy succes-
nd each, as it has fallen, has swelled by its plunder
ver and rapacity of its conquerors. We now be-
is nation triumphant over Continental Europe. Its
are immensely numerous; yet the number is not
cumstance which renders them most formidable.
armies have been trained to conquest by the most
discipline. At their head are generals who have
nly by military merit. They are habituated to vic-
id their enemies are habituated to defeat.
l this immense power is now centred in one hand,
by one mind, — a mind formed in scenes of revo-
nd blood, — a mind most vigorous and capacious,
se capacity is filled with plans of dominion and de-
n. It has not room for one thought of mercy. The
l character of Napoleon is of itself sufficient to in-
e gloomiest forebodings. But in addition to his lust
er, he is almost impelled by the necessity of his
tances to carry on the bloody work of conquest.
mense armies, the only foundations of his empire,
e supported. Impoverished France, however, can-
e them support. They must therefore live on the
f other nations. But the nations which they suc-

comively spoil, and whose industry and arts they cannot long sustain them. Hence they must ... selves into new regions. Hence plunder, devastation ... new conquests are not merely the outrages of ... barity; they are essential even to the existence ... mendous power.

"What overwhelming, disheartening prospect ... In the midst of Christendom, this most sanguinary ... has reared its head, and holds the world in dread ... now, let me ask, how are we impressed in these ... strous times? Here is every form of misery ... called to sympathize with fallen greatness, with ... of ancient sovereigns, hurled from their thrones ... out to contempt; and if these do not move us, our ... is demanded by a wretched peasantry, driven ... humble roofs, and abandoned to hunger and ... poverty. The decaying city, the desolated ... weeping widow, the forsaken orphan, call on ... tears. Nations, broken in spirit, yet forced ... their sorrows, call on us, with a silent eloquence ... for their wrongs; and how are we moved by ... of ruin, horror, and alarm? Does there not, ... prevail among us a cold indifference, as if all ... nothing to us, as if no tie of brotherhood bound ... sufferers? Are we not prone to follow the auth... ruin with an admiration of their power and suc... almost represses our abhorrence of their unsparing ...

"But we are not merely insensible to the ... other nations. There is a still stranger insensibility ... own dangers. We seem determined to believe ... storm will spend all its force at a distance. The ... *we* are marked out as victims of this all-destroying ... ism, *that our turn is to come and perhaps is* ... idea strikes on most minds as a fiction. Our ... interest in the present conflict is unfelt even by ... feel as they ought for other nations.

"It is asked, What has a nation so distant as America to
r from the power of France? I answer: — The history
ll ages teaches us, all our knowledge of human nature
ches us, *that a nation of vast and unrivalled power is to
feared by all the world.* Even had France attained her
ent greatness under a long established government,
out any of the habits which the Revolution has formed,
world ought to view her with trembling jealousy. What
n ever enjoyed such power without abusing it? But
ce is not a common nation. We must not apply to
common rules. Conquest is her trade, her business,
recreation. The lust of power is the very vital prin-
of this new nation. Her strength is drained out to
ly her armies; — her talents are exhausted in preparing
mes of wider domination. WAR, WAR is the solemn
which resounds through every department of state.
is such a nation to be viewed with indifference, with
ncern? Have *we* nothing to fear, because *an ocean
between us?*

Will it be said that the conqueror has too much work at
e to care for America? He has indeed work at home;
unhappily for this country, that work ever brings *us* to
view. There is one work, one object, which is ever
ent to the mind of Napoleon. It mingles with all his
ghts. It is his dream by night, his care by day. He
not forget it on the shores of the Baltic, or the banks of
Danube. *The ruin of England* is the first, the most
ed purpose of his heart. That nation is the only bar-
to his ambition. In the opulence, the energy, the pub-
spirit, the liberty of England, he sees the only obstacles
niversal dominion. England once fallen, and the civil-
d world lies at his feet. England erect, and there is one
lum for virtue, magnanimity, freedom; one spark which
y set the world on fire; one nation to encourage the dis-
cted, — to hold up to the oppressed the standard of re-

t may be said that the people have all the evidence on subject already communicated to them. I fear that have not received sufficiently distinct and connected nation from sources on which they rely; and I am con- that many who know the truth need to have the con- ns of their understandings converted into active princi- into convictions of the heart. I fear there are many are blinded to the true character of the conqueror of pe, by the splendor of his victories; many who attach m the noble qualities which have been displayed by heroes, and who repose a secret hope in his *clemency*. ought to know, and they might know, that he has risen wer in a revolution which has had a peculiar influence rdening the heart; that his character is unillumined by ray of beneficence; that he is dark, vindictive, unre- ng; that no man loves him, that he cares for no man's ; that he asks only to be feared, and that fear and hor- re the only sentiments he ought to inspire.

I fear there are many who attach ideas of *happiness* glory to France, because they hear of the conquests of ch armies; and I fear that this impression reconciles n to the thought of union with her. They might know, they ought to know, *that France is drinking, even to the s, that cup of sorrow which she has mingled for other ons.* They should be taught that she is most degraded r *moral* and *religious* condition, and wretchedly impov- hed; that her agriculture, her manufactures, her com- cial cities, are falling to decay; that she is ground with ressive taxes, most oppressively collected; that her youth torn from their families to fill up the constant ravages ch war and disease are making in her armies; that, with her sufferings, she is not permitted the poor privilege of plaining; that her cities, villages, and houses are throng- with spies, to catch and report the murmurs of disaffec- . In a word, the people might and should be taught,

that social confidence, public spirit, enterprise, cheerful i
dustry, and moral and religious excellence have since b
sunken that unhappy country.

"On these topics, and on many others which would illu
trate the character and tendency of the French dominio
might not conviction be carried to some minds at least, a
might not many sluggish minds be awakened, if perse
ing, steady efforts were made by men whose charac
would be pledges of their veracity and disinterestedn
Sudden effects might not be produced, and perhaps sud
effects are not to be desired. We do not want a tempo
evanescent ardor, excited for partial purposes and less
jects. We want a rational conviction of their great dan
fastened on the people, and a steady and generous purp
to resist it by every means which Providence has put wi
their power. Let me entreat all who are interested in th
great object, the improvement and elevation of public s
timent, to adhere to such means only as are worthy
great end; to suppress and condemn appeals to mer
thy passions, misrepresentation, and that abuse which d
proves public taste and sentiment, and makes a man
pure mind ashamed of the cause which he feels himse
bound to support. Let me also urge you to check
feelings and the expressions of malignity and re
Curses, denunciations, and angry invectives are no
language of that spirit to which I look for the salv
our country. We ought to know that the malignant
sions of a people are among the powerful instrume
which the enemy binds them to his yoke. The pow
which we need is a benevolent, generous, forbearing
too much engrossed with the public welfare to be st
personal opposition; calm and patient in exhibiting the
and tolerant towards those who cannot, or who will n
ceive it. Let me repeat it; the end we should propo
elevation of public sentiment and feeling, is not to be

olence or passion, but by *truth* from the hearts and
nd pens of men whose lives and characters give it
y.

ut as the most effectual method of exalting the views,
ses, and character of our nation, let me entreat you
re lovers of your country to labor with all your pow-
iffuse the faith and practice of the gospel of Christ.
revalence of true Christianity is the best defence of a
, especially at this solemn and eventful period. It will
to us the blessing of Almighty God; and it will op-
more powerfully than any other cause in making us
from the embrace of France. No greater repugnance
conceived than what subsists between the mild, hu-
peaceful, righteous, and devout spirit of the gospel,
e impious, aspiring, and rapacious spirit of this new
Christianity will, indeed, exclude from our breasts
lings of ill-will, malice, and revenge towards France
r sovereign; for these are feelings which it never tol-
But it will inspire a holy abhorrence of her spirit
esigns, and will make us shudder at the thought of
g under her power, or aiding her success.

ut it becomes us to promote Christianity, not only be-
it will *help to save* our country. We should cherish
iffuse it, because it will be a refuge and consolation,
should our country fall; a support which the oppressor
t take from us. The sincere Christian is not comfort-
even in the darkest and most degenerate times. He
's that oppressive power is but for a moment; and his
volence is animated by the promise of God, that, even
is world, this scene of cruelty and wretchedness, there
yet be enjoyed the reign of peace, of truth, and holi-
under the benignant Saviour."

XTRACTS FROM A SERMON PREACHED IN BOSTON, JULY 1812, THE DAY OF THE PUBLIC FAST APPOINTED BY

the virtues. A community must be corrupted in pro tion as idleness, discontent, and want prevail. We l reason to fear that these temptations will prove too st for the virtue of common minds, — that, with the de of commerce, the sense of honor and uprightness in p niary transactions will decline, — that fair dealing wi succeeded by fraud, — that civil laws will be treated contempt, — that habits of dissoluteness and intemper already too common, will be awfully multiplied, — tha young men, thrown out of employment and having no for their restless activity and ardent hopes, will give t selves up to lawless pleasure or immoral pursuits.

" Let me here mention one pursuit which this wa encourage, and which will operate very unhappily on character. I have said that the ocean will be aband I mistake ; — the merchant-vessel will indeed forsake i the privateer will take her place. The ocean is no lo to be the field of useful and honest enterprise. We an longer to traverse it, that we may scatter through the w the bounties of Providence. Henceforth plunder, — plun is our only object. We are to issue from our ports, not meet the armed ship of our enemy, — not to break her na power, — not to wage a war for public purposes; but shall go forth to meet the defenceless private merchant, a with our sword at his breast, we are to demand his prope and to enrich ourselves with his spoils. This pursuit is deed, allowed by the law of nations; but Christians, the friends to public morals, must dread and abhor it, as culiarly calculated to stamp on a people the charact rapacity and hardness of heart. Yet this is the pursuit the character, in which Americans are henceforth to be on the ocean.

" But all the ruinous effects of this war are not y folded. To see it in its true character, we must co *against what nation it is waged*, and *with what natio*

ecting us. We have selected for our enemy the nation
which we sprang, and which has long afforded and
offers us a friendly and profitable intercourse, — a na-
which has been for ages the stronghold of Protestant
stianity, — which everywhere exhibits temples of re-
n, institutions of benevolence, nurseries of science,
aids and means of human improvement, — a nation
h, with all the corruptions of her government, still en-
many of the best blessings of civil liberty, and which
w contending for her own independence, and for the
endence of other nations, against the oppressor of
ind. When I view my country taking part with the
ssor against that nation which has alone arrested his
career of victory, — which is now spreading her shield
lesolated Portugal and Spain, — which is the chief hope
civilized world, — I blush, — I mourn. We are link-
rselves with the acknowledged enemy of mankind, —
government..... which has left not a vestige of liberty
it has extended its blasting sway, — which is at this
nt ravaging nations that are chargeable with no crime
tred of a foreign yoke. Into contact and communion
this bloody nation we are brought by this war, — and
can we gain by building up its power? On this sub-
o much plainness cannot be used. Let our govern-
know that we deem alliance with France the worst
ils, threatening at once our morals, our liberty, and
eligion."*

he reader who wishes to learn more fully Mr. Channing's views
s eventful period is referred to the remarks on the "Duties of
itizen in Times of Trial and Danger." Works, Vol. V., pp.
421.

CHAPTER III.

THE UNITARIAN CONTROVERSY.

EVENTS were now about to summon Mr. Cha
from the quiet scenes in which he was earnestly see
a religious life, to take an active though unwilling
in the Unitarian controversy ; and any one who wi
to understand aright his relations to this moven
should cast a glance backward, and note the prog
of the different influences which then met to interm
in unpleasant but inevitable conflict. If with a c
olic and not sectarian temper we survey the ecclesias
history of New England, we cannot fail to see, th
this commotion of the spiritual world, as in those w
disturb the atmosphere, the elements were but see
equilibrium, and that modes of thought and feeling w
at first seem to run most counter to each other
really different cloud-currents of one storm. Cer
the candid of all parties must admit, that, by mea
this agitation, the heaven of piety has become
clear, the air of thought more fresh, the earth of c
more green.

From the middle of the last century onwards,
distinct tendencies may be traced in the minds
Christians of this country, and, indeed, of Europ
The first is Spiritualism, devoutly longing for
communion with the Infinite Being and the He

ld, manifesting itself in various forms of enthu-
m, and desiring universal sanctification. The sec-
is Philanthropy, demanding a thorough application
the law of love to all the actual relations and prac-
l concerns of life, and animating men to an un-
cedented zeal in moral and social reforms. The
d is Free Inquiry, seeking a harmony between re-
on, philosophy, and experience, — between revela-
, reason, and common-sense, — and aiming to give
h a view of man's destiny upon earth as shall do
ice to nature, to history, and to Divine Order.
th what was good in each of these tendencies Mr.
nning sympathized and coöperated, while from the
avagances of each he sought to guard himself and
rs; and the sincere student of his writings cannot
observe with admiration the calm consistency with
h he twined his threefold cord of existence. He
from original impulse, by method, and in action,
plex, and not simple, always reconciling differences
living synthesis, averse to every kind of partisan-
, and each year becoming more liberal, various, ex-
ive, well balanced. The appropriate motto of his
is HOLINESS, TRUTH, HUMANITY.

xtracts from letters, manuscripts, and publications
his period will sufficiently indicate Mr. Channing's
tion. They are suitably introduced by one in
ch, at the very close of his career, he has himself
ewed the way whereby Providence had led him up
eace.

"*February*, 1840.

I read your communication with much sympathy. In-
l, it carried me back to the earlier stages of my own

religious history. Not that I have ever suffered as have done; but no person can think on the subject o ligion without encountering difficulties. Most people their freedom from doubts to the absence of thought. soon as we begin to reflect, we are compelled to ca question a part of our traditionary faith; and the sha of a part sometimes makes us tremble for the whol have spent years of earnest, anxious search for the tr nor do I repent of my toil. All my toil and solicitude ish, when I think of the calm faith, the enlargemen views and hopes, in which they have issued.

"You wish to know the history of my mind, but it w fill a volume. My inquiries grew out of the shock give my moral nature by the popular system of faith whi found prevailing round me in my early years. All convictions of justice and goodness revolted against the ciless dogmas then commonly taught. I went to the S tures, and the blessed light gradually beamed on me the word of God. I soon learned the great end for w Christ came into the world, — that his first, highest pur was, not to deliver us from punishment, but from that w deserves punishment, from moral evil, from every imp of heart and life, from whatever separates us from G that he came to exert a moral, spiritual influence, by w man was to become a pure, disinterested, excellent b I soon learned that heaven and hell belong to the that 'the fire and the worm' have their seat in the soul that we can attain to the happiness, only by drinking the spirit, of heaven. In other words, I learned tha kingdom of heaven is within us,' — that Christiani eminently a spiritual system, or intended chiefly to re the mind from evil, — that we understand its records when we interpret them according to this principle. great truth came out to my apprehension more and strongly. I felt, I saw, that God is most willing to

Holy Spirit,' his strength and light, to every man who rs in earnest to overcome evil, to press forward to that ection which is the only heaven. You will easily see these views scattered all the darkness into which I had n plunged by a false, traditionary faith. . . . . .

I beg you to feel that I sympathize with you in your a. I can say for your encouragement, that the noblest an beings have sometimes passed through similar ones, have emerged into the light of a calm and happy faith. not anxious to make up your mind in a moment. Be red that God, the good, the just, cannot demand of you at to what shocks your best feelings. Inquire as you opportunity. Seek light from above. Especially be ful to your convictions of duty, and live up to the light already have, and I am confident that your difficulties, r as they are mental, will give way."

TO THE HON. WILLIAM ELLERY.

"*Boston, March*, 1806.

DEAR AND HONORED SIR, — . . . . . You will see from this our standard of divinity does not entirely correspond yours. It is clear that we cannot all be right. The question, then, offers itself, 'Whether any deviate so rom truth as to be disqualified for receiving the bless- of the gospel, or whether any of the errors of the day ssarily imply a temper opposed to the spirit of the el.'

It seems to be universally granted, that the state of the t and affections is the great point by which a Christian be judged; and that sentiments are no farther im- ant, than as they involve, imply, and cherish a state of t. Now, can we say of the common errors which pre- in the Christian world, that they cannot coexist with nitent, a pious, a benevolent spirit? Unless we can a clear repugnance between certain sentiments and

the spirit of the gospel, — such a repugnance as fo
conclude that he who holds these sentiments cann
this spirit, — are we authorized to declare the
damnable? An essential doctrine seems to be on
necessary to the existence of Christian love, and
sarily implied in this temper. I cannot, therefo
a man with damnable heresy, unless I see tha
ments prove an opposite temper, or, at least,
exercises of Christian love. If this be just,
called to be cautious in judging of the chara
we freely criticize the opinions, of others? N
love the heart, when we think poorly of the h
neighbour?"

TO THE HON. WILLIAM ELLERY.

"*Boston,*

"DEAR AND HONORED SIR, — I thank you for
and for the comment which it contains upon
You complain that our standard is not *partic*
But this is the distinguishing feature of our
liberality. The greater the variety of sent
which a system will harmonize, or the fewe
mentals, the more worthy it is of liberal minds.

"I conceive these to be the leading principle
divinity: — 'Practical righteousness is all in al
system which embraces motives enough to a g
is sufficiently correct. *Love* is the fulfilling of
of the gospel. All truth is designed to excite
and to form the habits which flow from it, and th
test which we fallible mortals can apply to do
have reason to think there are *good* men in e
nation. Every sect, therefore, embraces suffic
the great end of Christ, the attainment of eve
It does not follow from this, that all systems
valuable; for some may tend more to puri

thers. But we cannot be certain that any system
ly inadequate to this all-important end, and we must
re condemn no man, unless his practice be cor-

ie general sentiment which runs through this system,
he *temper of the heart* is the one thing needful in
o acceptance with God,' appears to me Scriptural.
:ts acknowledge that mere speculative assent is of no
that it is the *cordial* acceptance of the truth which
the Christian. If, then, the same state of heart can
a those who embrace different systems, I should pro-
: them equally acceptable to God. This appears to
be the great question, — 'Whether the different sys-
embraced by professing Christians imply different
s, principles of action, ends, and affections in those
mbrace them; or, in other words, whether any of
systems from their very nature prove the absence
Christian spirit in those by whom they are sup-
.'

'e find in the Scriptures denunciations against those
o not believe in Christ; but the reason seems to be,
ney who reject Christ prove and express by this re-
ı a corruption of heart. 'Ye are not *of God*, there-
'e hear me not.' In the same way we must make it
ear that the reception of a system can flow only from
upt heart, before we exclude those who hold it from
: favor. It is not so much the reception of one sys-
or the rejection of another, as the temper of heart
d in this reception or rejection, which affects a man's
ance with God. If this be true, it seems, that, to judge
importance of doctrines, we must first form clear
ptions of the peculiar, characteristic, distinguishing
and temper which the gospel requires; and doctrines
be estimated in proportion as they are necessary to
mper, are implied in it, or flow from it.

the spi
concl
this
day
ne
s
t

...have not wearied you upon
...occasionally made it the subject
...abundance of the head, as we
...speaketh."

TO THE HON. WILLIAM ELLE

"Be

DEAR AND HONORED SIR, — I conclude
...that we both agree in thinking that
...proposed by God, in the revelation he h
...*sanctification of the hearts of mankind*, tha
...*of heart* is the end for which God exhibits
...our view.

"You justly observe that this sentiment
...indifference to truth, because the system c
...tained in the Scriptures must have a great
...dency than any other. But while we ackno
...acknowledge the solemn obligation whic
...search the Scriptures with impartiality an
...authorized to say that he who in any degr
...the system of Scripture must be a stranger t
...influence? Can we say how much of the
...be received to constitute a man a subject of
...Christ?

"You ask, 'if it is not necessary, in ord
...God and man, that we should entertain j
...moral attributes of God, of the depravity
...atonement of Christ, and of the influenc
...Spirit.' It is certain, that, to love God, so
...him must be formed. But how little, after a
...And may not mistakes with respect to the
...of God consist with such a spirit as he
...bless? With respect to the depravity of
...important that it should be most deeply an
...for it is hard to conceive of any rectitude

nsible to his transgressions, and it is impossible
ould seek to put away iniquity who does not feel
a burden. But while I acknowledge this, I am by
ans ready to say that no man can be a Christian
does not believe in the total depravity of human nature.
man may doubt on that subject, yet hate sin. With
pect to the atonement of Christ, you know that the high-
Calvinists are very much divided on this point. In this
e, and in Vermont, several of the strictest of that de-
nination reject the idea of vicarious suffering and satis-
ion, and suppose that Christ's obedience alone has ren-
d the exercise of Divine mercy toward men consistent
glorious. These persons are embraced by their breth-
who hold the more ancient doctrine on this point. Shall
say that error on this point is fatal and irreconcilable
a love of God and of man? With respect to the Holy
rit, few or none deny its influences, but many differ in
aining its mode of operation. Some conceive that the
rit operates according to certain general fixed rules,
t its efficiency is to be expected and sought in the use
means, and that God has connected his agency with
ans in the spiritual world as constantly as in the nat-
l world. They ascribe all their goodness to God, as
only fountain, on the same principle that they ascribe
him all the blessings of the present state. May not
h men possess the love of God and of their neigh-
r?

'You ask, 'whether the Holy Spirit, in imparting holi-
s, has no regard to the system of doctrine maintained by
recipient.' I answer, that the Divine Spirit operates by
h; but can we say what number of propositions must
t in the mind as a preparation for those dispositions
ch constitute the Christian? Or can we say what num-
of propositions will be assented to, after these disposi-
s have been produced? In one word, can we draw up

a number of propositions, and declare that assent to
necessarily connected with a Christian character,
the want of such assent is a proof that this charac
not exist? This is the question which I wish to
solved. There are doctrines which appear to me in
and suited to the humiliation and sanctification
men. I hear others oppose them. I think these
suffer by the rejection of such important truth.
assent to other truths of the greatest magnitude, an
to feel and live as Christians. Shall I say to such,
part from me, I cannot sit with you at the table
Lord. You are in the bond of iniquity'? Taught
rience to know my own blindness, shall I speak as if
not err, and as if they might not in some disputed p
more enlightened than myself?"

FROM THE REV. HENRY CHANNING.

"*Canandaigua, February 27th*

". . . . . I perceive by your letter that the den
spirit rages and is confident. Surely no dispassion
can be at a loss in determining whether it proceeds f
wisdom from above or from beneath. It seems t
nounce Boston ministers as deists in *heart* and al
profession. . . . . .

"You express a wish that I could be with you,
time may be near when you will need the advi
serious, experienced friend. It would, indeed, be
ure to be so situated that I could often see you, and
you any aid in my power. But I must add that I a
fied that you stand on the firmest ground, while y
termine to maintain a good conscience,' and as far
sible 'keep at a distance from dissension.' Yo
remark that 'self-defence may oblige the most mo
take a part in controversies which they would
avoid.' It will be your duty to be as bold in asserti

ght of judging, and declaring your sentiments, as others e in attempting to control inquiry."

LETTERS TO FRIENDS.

"*Boston, February 27th*, 1811.

"I was interested by the account you gave of the re- gious services of Dr. Mason. I have heard him, and now his forcible style of conception and elocution. I can ly lament that such powers are not employed in recom- ending a purer and simpler form of Christianity. Is it t an evidence of the truth of Christianity, that, distorted d disfigured as it is by so many sects, it still commands sent, and retains its influence over so many minds? The stinction between mysterious doctrines and mysterious cts is rather mysterious to me. Do not think that it is y wish to find faults in one whom you admire. I feel y inferiority to Dr. Mason in talents and acquisitions; but cannot suffer even a superior to strip my religion of its sonableness, beauty, and simplicity."

"*Boston, December 24th*, 1812.

'I have received your letter asking my advice on the ject of a profession of religion, and have read it with y great satisfaction. One of the earnest wishes of my rt is accomplished. My friend, for whom I have so n feared, has consecrated herself to God, and is seeking nortality. I advise you immediately to connect yourself profession as well as by affection with the body of be- ers, to bear your testimony to the excellence of your iour, and to the truth of his religion.

'The rite of the supper, as Jesus has left it, is as simple it is affecting. It is only a memorial, a method of im- ssing the understanding and the heart. It is designed to nfirm our faith, hope, love, obedience. The nature of the linance decides the qualifications for approaching it. Do

"I see with sorrow that you are beginning to depart
the simple and affecting truths which you once cheri
You have become the advocate of an 'inborn corrup
which incapacitates for duty, and yet you think man
responsible. You even seem to be leaning to the m
choly doctrine, that he may be abandoned to endless m
for not experiencing a change of heart, over which h
little or no control, and which depends entirely on the
of another being. Perhaps I have mistaken your sentim
Your letter is written in an obscure, mystical style,
different from what distinguishes your ordinary com
tions. Your conceptions seem to me loose, unsettled
defined; but, as far as they have form or substance, the
melancholy and forbidding. I am also deeply grieved to
you talking about persons, who call themselves Christ
and who believe this or that doctrine. My dear friend
me beseech you to resist the bitter, censorious spirit w
like a wasting pestilence has infected the air you bre
Let us never forget how many purer and wiser minds
ours have viewed Christianity under forms and aspects
different from those which this religion has presented to

"You talk of some persons who hope to be saved, 'p
by their own merits and partly by Christ's.' I conf
have not met with this description of Christians; but I
easily conceive that men whose heads are thus con
may still have very good affections. I do know Chris
whose hope rests on the *infinite*, *essential*, *unmerited*
unpurchased mercy of God, who think that the freedom
glory of this mercy are diminished by that system w
represents it as excited or produced by the merits or
rious sufferings of another being, and who therefore d
that unscriptural phrase 'the merits of Christ,' and the
mon, and as they think unsupported, explications of the a
ment. Such Christians, who say nothing about their
worth, and whose fear is that they may throw a sta

the essential mercy and placability of the Father, do not seem to me to err in affections, even though they may in sentiment; and I have found among them some of the most pious and disinterested of human beings.

"Your sweeping conclusion about those 'who do not think the Son equal to the Father' astonished me still more. Can you be ignorant of the scruples of the best minds on this darkest of all doctrines, of the great number of learned and excellent men who have rejected it, and of the many passages of Scripture which *seem* to contradict it, and which may decide a man's opinions whose heart is devoted to God and truth? Let me ask you to read a popular work on this subject, Worcester's Bible News, not so much with the hope that it may influence your judgment, as that it may teach you respect for those who differ from you. Locke's Reasonableness of Christianity, also, will give you some valuable ideas on the nature of faith, a subject which seems to you very obscure, and which Calvinism wraps in tenfold darkness.

"My good friend, if I know myself, I have no *proselyting zeal* about me. I wish only to aid you in recovering the *freedom and independence* of your mind, in order that you may think with calmness and deliberation. . . . . .

"Your sincere friend."

TO THE REV. NOAH WORCESTER.

"*Boston, January 11th*, 1813.

"DEAR SIR,—I have long known you by your writings, and have long wished to express my gratitude to you for the service you have rendered to the cause of truth and free inquiry. But a variety of occupations have prevented.

"I am now led to write you in consequence of the wishes of many in this quarter to establish a work,* in which your aid will be very important. It has long been the opinion of

* The Christian Disciple.

[illegible] [illegible] of fundamental truth, that we need a perio[illegible] convention which shall be adapted to the great mas[illegible] Christians, and the object of which shall be to increase [illegible] zeal and seriousness, to direct their attention to the S[illegible] tures, to furnish them with that degree of Biblical cri[illegible] which they are capable of receiving and applying, to [illegible] explain obscure and perverted passages, and, though las[illegible] least, to teach them their Christian rights, to awaken a [illegible] ous attachment to Christian liberty, to show them the gr[illegible] of Congregationalism, and to guard them against every [illegible] who would bring them into bondage.

"Our conviction of the importance of this work has [illegible] strengthened by the appearance of a publication in [illegible] Panoplist, recommending the immediate erection of ec[illegible] astical tribunals. After conversing about the best m[illegible] of attaining the end above described, the general que[illegible] was, 'To whom shall we commit the superintendenc[illegible] such a periodical?' and we unanimously concurred in [illegible] opinion that you are peculiarly fitted for the office of edi[illegible] it. . . . . .

"You may expect aid from gentlemen in this town [illegible] vicinity. With the sentiments of these gentlemen you [illegible] generally acquainted. They are not precisely agreed [illegible] to the *person or dignity of Christ*, nor do they wish t[illegible] the work should be devoted to any particular view of th[illegible] subject. Whilst they are willing to admit the argumen[illegible] of all sects, they wish chiefly to exhibit those *relation*[illegible] and *offices* of Christ which Christians generally acknowl[illegible] edge, and to promote a spirit of forbearance and charity [illegible] among those who differ in relation to this and other difficult [illegible] subjects. As to the peculiarities of *Calvinism*, we are op[illegible] posed to them, without censuring those who embrace thos[illegible] sentiments. We are opposed to that system particularly [illegible] inasmuch as it prostrates the independence of the mind [illegible] teaches men that they are naturally incapable of discerning

religious truth, generates a timid, superstitious dependence on those who profess to have been brought from darkness into light, and so commonly infuses into its professors a censorious and uncharitable spirit.

"You will do us the justice to believe, that in this business we are not actuated by the spirit of *partisans*. We have long given proof of our aversion to contention by bearing patiently and silently the most grave misrepresentations of our characters and sentiments. We have no desire to diffuse any religious peculiarities. Our great desire is to preserve our fellow-Christians from the systematic and unwearied efforts which are making to impose on them a *human creed* and to infuse into them angry and bitter feelings towards those who differ from them. Our great desire is to direct men to the Word of God, and to awaken in those Christians who receive this as their only standard a more devout, serious, earnest, and affectionate piety than they often discover."

"*Boston, April 28th*, 1815.

"My dear ——, I received your letter of the 21st, and thank you for the confidence in me which it discovers. I am very much interested in the subject of it, and wish to see as far as possible the operation of religious sentiments on the hearts of others. Your simplicity of character is a proof that I have received a tolerably faithful picture of your feelings. I attach vastly less importance to what you have experienced than you do yourself; but God's providence frequently makes our weaknesses and sufferings the means of our improvement; and I hope that your character will be purified, and your purposes of obedience confirmed, by terrors and emotions which seem to me to imply no supernatural agency.

"Religion, in my view of it, belongs to man as a rational and moral being. It consists of affections, dispositions, and

habits voluntarily cherished, and especially founded
and amiable views of God. The religion which
scribe seems to me a tumult of the soul, an inv
impulse, a triumph of the passions over reason. I t
I respect religion too much to believe that it co
springs up amidst such disorders, and, I may alm
ruins, of the rational nature. You seem to me
yielded yourself up to *terror*, not remembering
passion, like every other, needs restraint, and that
sion is so apt to pass its bounds and to disorder t
The worst superstitions of the heathens originated i
and I have no doubt that to this the worst corru
Christianity are to be traced. You will grant, m
friend, that, whilst your mind was so powerfully ex
fear, you were not in the best frame for judging
of any religious truths. If you have ever seen a m
the influence of a panic, you will recollect that he
measure insane, and capable of being led anywh
firmer mind. All strong passion has the effect of
on the judgment, and makes a man a very differe
from what he is in his cooler hours.

"You will permit me in all frankness to say to
I see much of human weakness and timidity in
scription of your state before you received comfort,
ness not peculiar to yourself, but at some period
experienced by almost every human being. In
are all in some measure children to the end of life
firmness where we ought to be most deliberate,
erned by passion where we ought to follow most r
the dictates of reflection. As to the joy which
your depression, it was, I apprehend, a very natur
The mind, especially in youth, is soon exhaust
strong emotion, and is prepared to receive an oppo
ing with peculiar force. Great depression and g
are often seen to succeed each other. The mi

whelmed with the thought of danger is equally overwhelmed with transport by the thought of escape. My own temperament is rather equable, but my life is too much made up of successions of feeling. I am sometimes dull and dispirited, and feel as if all my powers and affections were dead. An interesting book, or a religious friend, or other circumstances, will at once awaken me from this low and desponding state, and then a new soul seems kindled within my breast. I have feelings and views so fresh, and tender, and animated, that I hardly appear to myself like the same man. This is the condition of our poor nature; and I have learned to ascribe these changes much more to my physical organization than to any peculiar influences from above. I see and hear of such vicissitudes of feeling as you describe very frequently, especially among the Methodists and Baptists, and I am nowise disposed to ascribe to hypocrisy the narratives given by these persons of sudden transitions from horrid thoughts and deep distress to a state of peace and assurance of God's favor. I learn, however, from the unhappy issue of many of these conversions, that they deserve little confidence, and that there is but one *sure test of piety*, which is *an habitual regard to the will of God*, leading us to correct every unchristian disposition, and to cherish all the virtues of the gospel.

"I think your errors may be traced very much to one source, — unjust and unworthy views of God. This is the great spring of corruption in religion. The great controversies in the church may be resolved into one question, — 'Is GOD INDEED PERFECTLY GOOD?' To my mind, most of the prevalent theories of religion rest on the supposition that he is *not* good, that his government is dreadfully severe, and that it is the greatest of evils to receive existence from his hand. I do not mean that these sentiments are professed, but they are really involved in the common theories of Christianity, and by being early fixed in our minds

they throw a sad darkness over God, over the present an future life, and prepare men for doctrines which hardl yield in gloominess to some of the superstitions of heathen ism. Perhaps it is one of the last lessons which many o us learn, that God is truly good; and perhaps the hardes of all religious duties is to *confide* in his equity and benevo lence. The severe views of religion which prevail an thought favorable to piety, very much on the ground th the most rigid monastic institutions were regarded with s much veneration. That these institutions often produce uncommon *strictness* and uncommon *fervor* I do not doub but their general influence on the character was not favo able, nor did they promote the great cause of piety.

"You speak of the *creed* you have signed, and justify on the ground that you ought to show what sense or mean ing you give to the Scriptures. When, therefore, you sai 'that there were three persons in one God,' you intended b this to give the *meaning* of certain passages of Scriptu which have been variously interpreted, or to show in wh manner you *understand* them. Now I object to this articl that it wholly fails of its end, that I cannot conceive wh you *mean* by it; it brings to my mind but one idea, which know you cannot intend, that one God is three Gods. I using language for the express purpose of showing wh we mean, we cannot be too careful to avoid equivoc words, or unusual meanings of common words. The wo *person* you use in a sense which I do not comprehend, a which is wholly unauthorized by common usage. Wh then, is gained by forsaking the language of Scripture?

"On reviewing this letter, I find it written in a manne which you may possibly misapprehend. There may see to you a want of tenderness, and a positiveness, whic assure you are far from my heart. I am obliged to wr as fast as my pen will run, and in aiming at brevity I h omitted expressions of kindness which my heart wo

prompt. I have simply wished to guard you against what I deem great errors, and to give you my views of the true spirit of Christianity. I only ask from you calm reflection. I beg that no authority may be given to my sentiments because they are asserted with strength. Confidence is no mark of truth. I wish you to write me with perfect frankness, and to point out what you think my errors. That your character will be improved by the scenes through which you have lately passed is my sincere hope. I shall never love you less for any opposition of sentiment, whilst I discern in your character the badge of a true disciple, which is *love*. As to your entering the ministry, you do well to deliberate. It is a profession to which we should be led by a desire of doing good, and a hope that we shall be more useful in it than in other pursuits. You will excuse my inaccuracies in so hasty and long a letter.

"Yours, affectionately,

"W. E. CHANNING."

1814. MISTAKES AS TO THE NATURE OF RELIGION.* "Were love to God a transport which we want ability to acquire, and which our nature cannot sustain, our merciful Father would never have required it as our duty. He is perfectly kind and equitable in his injunctions. He proportions his commands to our strength. The love which he requires is a sentiment of gratitude, esteem, and obedience, — such as we are capable of feeling towards an excellent and benevolent father, and such as we are to express in submission to his will, and especially in observance of his commands, and in imitation of his goodness.

"This love, from our very nature, is to be a *gradual*, *progressive* sentiment. No one expects it in the child in the same force and purity as in the ripened mind of man. It

* Christian Disciple, Vol. II., No. 10, p. 308.

[illegible] with our growth, and to be strengthened by [illegible] daily reflection, daily thanksgiving, and daily [illegible] and then to be exalted to that pure and unending [illegible] with which I govern the hearts of angels and the [illegible] the most perfect."

2. FREEDOM OF INQUIRY IS ENCOURAGED. "From the [illegible] which Christ and his apostles introduced and [illegible] the gospel, we learn that they considered [illegible] as a subject on which all men ought to think for [illegible] to employ their own minds, to inquire, to [illegible] to fix a serious, impartial attention. It was the will [illegible] of the great Founder of our religion, that his [illegible] should be examined, should be received on [illegible] grounds from their religious, should have no [illegible] but what it derived from its own excellence, and from [illegible] of a Divine interposition by which it was [illegible]

"Christianity everywhere considers it as a settled, [illegible] point, that men, in the subject of religion, are to [illegible] their own judgment, and to follow their own convic[illegible] I know it is thought by some that this freedom of [illegible] in religion is dangerous, especially to the great [illegible] of mankind. It is thought more safe that a few should [illegible] and that the multitude should follow. It is said, that [illegible] should be admitted as true, that the hereditary [illegible] men should never be disturbed by suggesting the [illegible] of examination. . . . . .

"It is true that the right of private judgment may be [illegible] Men, under pretence of thinking for themselves, [illegible] the plainest and most important truths, may [illegible] to depart from the multitude, and, to show their [illegible] and independence, may advance sentiments at [illegible] a common mind shrinks with horror. But liberty is [illegible] often may be abused. There is but one infallible

method we can employ of preventing men from doing evil, —they must be bound hand and foot, and not be suffered to exert one power of body or of mind. Give them a power, and they will sometimes misapply it. Furnish a field of action, and they will sometimes go astray. Invigorate the mind, and they will sometimes employ this vigor in accomplishing unworthy ends. Encourage them to examine before they believe, and they will sometimes practise unfairness, dishonesty of mind, and array error in the garb of truth. But these evils form no balance against the innumerable advantages of a vigorous exertion of the powers we possess; and he who, in order to remove these evils, would restrain men's liberty of thought and action, would rob our nature of every thing which ennobles it, and reduce the race almost to the level of brutes. . . . . .

"The opinion is not entirely correct, that inquiry into religion has produced the multiplicity of sects in the Christian world. I would rather say, that the want of examination has often originated and extended them. The readiness of numbers to embrace what is dogmatically and loudly asserted, what addresses the passions instead of the understanding, has been the greatest temptation to the heads of sects to propagate their peculiarities, and furnishes them with followers. The heads of sects have generally their full share of ambition, and their ambition is fostered and made more active by the common disposition which they see to receive their doctrines without examination. We must not imagine that the way to stifle sects is to encourage men to receive religious opinions without thought or inquiry. In a land of universal toleration, this is the most direct way of laying them open to imposition and enthusiasm. *The only way of producing uniformity is to encourage serious and honest inquiry.*

"This uniformity has sometimes been sought by constraint; but in vain. If, indeed, the power of a state should

command one form of religion to be preached, and
prohibit the expression of all others, I grant that som
like uniformity would appear. There would be no cl
of contending sects. We should have in their pla
silence of the grave. But even in this case there wo
no real uniformity of sentiment; for where the acti
the mind is checked on the subject of religion, m
hardly be said to have any sentiments. They may
they may receive words, but all their conceptions are
They may utter the same sounds, but as far as they
any distinct meaning to what they say, the probab
that they resemble each other in opinion as little as
the different sects. Besides, this vassalage of mind
for ever be maintained. There is an elastic force
human understanding which resists this weight of
sion; and when the enslaved world once obtains fr
and begins to think for itself, it will by reaction b
more devious and extravagant in its operation than
burden had been imposed. Again I say, the only
produce lasting uniformity of sentiment is to encourag
to think seriously and honestly on religion, to inqui
the grounds of what they believe, to separate the tru
the false, and the clear from the obscure.

"It is the influence of such examination to bring t
light. Truth is not hidden beneath an impenetrabl
but reveals herself to the sincere inquirer. Men
character are not easily led away by noisy declam
by bold assertions, by high pretensions. They soon
that true wisdom is not characterized by positivene
that those who claim most unreserved assent from
deserve it the least. They demand proof, and this
last demand which enthusiasm is prepared and incli
answer. They are not carried away by sounds and
They do not range themselves under a particular
and denounce war and destruction on all who t

different standard of belief. Claiming for themselves the right of inquiry, and taught by inquiry that they are prone to err, they become more diffident of their own judgment, and lay aside their censoriousness towards others. And if they do not agree entirely in sentiment with those around them, they still live in peace, and give and receive light; and thus a foundation is laid for real and increasing uniformity of opinion. . . . . .

"This subject is never uninteresting. It is peculiarly important at the time in which we live, when so many opinions divide the religious world, and so many are summoning us with confidence to come over to them, if we would find truth and salvation. In this state of things we are peculiarly called to examine before we approve. Among the various sects into which our community is broken, none can produce any warrant of infallibility, any appointment to the high office of interpreting the word of God for their brethren. Let us not be swayed by names or numbers; let us not give up our understandings to the sway of the positive and dictatorial. Let us seriously inquire into the grounds of our Christian faith, and, having established the great principle that Jesus Christ is the authorized teacher and light of mankind, let us repair to his word, where he speaks to us and to all mankind, and with sincere, honest, humble, impartial minds, desirous to receive and resolved to obey his truth, let us earnestly meditate on his instruction.

"If once we forsake this guide, to whom shall we attach ourselves? If once we choose to rest on human authority, whom shall we select as our teacher out of the multitude who wish to number us among their proselytes? What pledge have we, that we shall not throw ourselves into the arms of the most deluded? Let us, then, stand fast in the liberty with which Christ has made us free. Let us receive nothing because positively asserted by others. And neither let us settle down in our own present conceptions, as

another, or to contradict the truths which God is teaching us by reason and by nature. If our rational powers are among the best gifts of God, if they form, in no small degree, the distinction and glory of our nature, and if it is our duty to employ and improve them, can we expect a revelation which will require us to renounce them, and will introduce into our understandings perplexity and confusion? . . . . .

"Let me ask, why is it that a revelation has been made to man, rather than to inferior animals? Is not this the plain answer, that man is a rational being? Is not the possession of reason the very ground on which this signal benefit is conferred upon our race? And can we suppose, then, that revelation contradicts reason, that it calls us to renounce the very faculties which prepare us for its reception? . . . . . To be Christians we need not cease to be rational. There is no such hostility as many seem to represent between reason and revelation. Revelation addresses its proofs and instructions to reason. Both are God's gifts, both are beams from the same source of light, both are consistent, and both designed to conduct us to perfection and immortality. Let it be remembered that I am speaking of reason, when exercised with seriousness, deliberation, and impartiality. Will any say that this deserves no respect, no confidence? . . . . .

"True humility is founded in a conviction of our ignorance, and of our exposure to error; and I now come to consider the influence which this conviction should have on our temper and conduct. In this humility chiefly consists. The mere conviction of our ignorance and fallibility is of little value. Every man in a degree possesses it. Every man will tell you, and tell you with sincerity, that his views are narrow, that he has often erred, that there are many things too vast to be grasped, many too intricate to be traced, and many too subtile to be detected by his imperfect vision. Still all men are not humble. It is one thing to

admit a truth, and another to reduce it to practi
is a practical regard to the sentiments which
deavoured to illustrate which constitutes hu
are humble only as far as we possess and
dispositions and habits which these sentiment
to produce. What, then, are these disp
habits?

"1. A strong and operative desire of extend
proving our views of Christian truth may be r
the first disposition which ought to spring from
of our ignorance and fallibility. Do we know
we should labor to know more. Of what avai
our mental wants, if we do not strive to supply
what avail to reflect on the little progress we
unless we are induced to quicken our steps?
are too apt to think that there is virtue in me
ing and lamenting their imperfections. But
which stops here is unworthy the name. It may
injurious, by weakening the tone of the mind, a
it abject and desponding. True humility does n
time and strength in brooding with motionless
ing grief over its many imperfections. It is
exertion. It teaches us, indeed, to count our pr
ments trifling, but not to despise our nature a
Of these we cannot think or speak too highly.
the signature of God, the indications of immortal
are capable of endless improvement. . . . . .

"2. Caution in forming our religious opinion
habit of mind which a sense of our ignorance a
should lead us to cultivate. . . . . From the pres
ness and imperfections of our minds, our firs
necessarily partial. Our first impressions are
cisely conformed to the truth. We must giv
time to penetrate beneath the surface; to rem
subject what is accidentally associated with it;

on every side; to examine it at different times, in different lights, and in different states of mind; or we must not hope that our decisions will be correct. — My friends, beware of precipitate judgments. Patient attention is the price of truth. You know nothing of yourselves, nothing of your mental weakness, if you hope by casual and careless thought to attain to just and enlarged apprehensions. . . . . .

"3. A willingness to listen to objections is another most important disposition, to which we are directly led by a serious consideration of our ignorance and exposure to error. This is one of the most decided marks of true humility, — worth more than a thousand loud professions of our unworthiness and imperfections. I would that it were as common as it is just and honorable. . . . . Reluctance to submit your opinions to scrutiny is suspicious. It argues a latent fear of the result of inquiry. It is too often the refuge of conscious weakness, of timid yet stubborn error. Listen patiently to the arguments which are directed against your favorite sentiments. Look at them with a steady eye. Meet them in all their force. Do not examine them with a settled purpose to evade them. Be truth your single aim. Especially be not angry when your opinions are assailed. Many resist opposition to their sentiments, as if it were an insult. But why should you consider an honest objector as an enemy? If he attack your errors, he is an invaluable friend; and if he oppose the truth, his good intention still entitles him to respect. To repel objections with passion betrays both weakness and pride, and most effectually bars the mind against the entrance of truth.

"This openness to conviction which has now been recommended is one of the noblest virtues. It is infinitely more valuable than learning or genius. It is the foundation of improvement, and the surest defence against error; and yet how many want it! How many hate that light which exposes the weakness of some long-cherished opinions!

How many refuse to hear or to read whatever
favorite system! How many attach a sancti
doctrine they receive, and shrink from doubts,
disguised impiety! . . . . .

"4. Modesty in advancing and enforcing ou
is another disposition which ought to spring fi
of our ignorance and fallibility. Surely, it does
beings so erring as we are to claim submis
ourselves as guides, to impose authoritatively
other minds. . . . . .

"Genuine zeal for truth displays itself i
clearly and persuasively to our fellow-beings t
of what we deem important truth. It does not
minds with denunciation and positive assertio
asks to be heard with seriousness and candor
and urges them to think and to judge for thems
is the only influence which benevolence and
mit you to employ over the minds of men. B
erting any other. Beware of wishing to be h
give the hue of your own minds to all around
passion for spiritual power is very common, a
incalculable injury. It has reared and sustai
fabric of superstition. To accomplish its end
its control over the faith of mankind, it assails t
threats, and the credulous with confident as
pours out invective on men of independent
teaches the multitude to recoil from them with i
horror. By these means the most galling
posed on men. Their understandings are ensl
dread to inquire. A tremendous account is
dered by those who, instead of being clothed
and love, thus lord it over God's heritage, arr
ress of the mind, and multiply obstructions
of truth."

August, 1814. On the sinfulness of infants.* "There are those whose language respecting children, if it have any meaning, directly affirms their guilt and their desert of ruin. According to some, human nature is sinful, corrupt, depraved at birth. Infants are demons in human shape, objects of God's abhorrence, and, if treated according to their deserts, they would be plunged into hell. . . . . .

"Common sense asks, Why, what has the infant done? He has only drawn a few breaths, and uttered a few unmeaning cries. He is an entire stranger to his nature and state, has not one idea of duty, and has not enjoyed a single means of improvement. Right and wrong, heaven and hell, all the truths and motives of religion, are as unknown to him as to the cradle in which he sleeps. Can sin, guilt, and ill-desert be ascribed to such a being? Can *he* be a sinner, who has never acted, never judged, and never felt any thing except a few pains and pleasures of the body?

"A sinful character is that which deserves blame and punishment. But do those qualities which children have received from their Creator, and brought with them into the world, — to which they have added no strength by voluntary indulgence in opposition to their sense of duty, and which they are as unable to prevent as they are to stop the course of the sun in the heavens, — do these deserve blame and punishment? It seems one of the clearest truths, that we are responsible only as far as we have power to know and do our duty; that we are depraved and guilty only as far as we indulge passions or perform actions which we have the means of resisting or avoiding. . . . . .

"I ask, then, if children were demons, fit for hell, would God have given them that attractive sweetness, that mild beauty, which renders them the most interesting objects on earth, and which compels us to shrink with horror from the

* Christian Disciple, Vol. II., No. 8, page 245.

ir of their everlasting ruin? Let those who support
is doctrine contemplate the countenance of infancy, its
rowd brow, the smile with which it rewards the
es of parental affection, and the tranquillity which
diffuses over its features. Who has not felt the tu-
t passions of his nature calmed by the sight of child-
? And is this winning child, whom God has adorned
ensure the most suited to engage the heart, abhorred
, and fit only for the flames of hell?

We must always remember that the moral perfections
., his equity and justice, his benevolence and mercy,
e great and only grounds on which he claims, or can
, our veneration and love. These perfections lie at
ery foundations of piety. Let these be shaken, and
ristian fabric of religion totters. God is the proper
t of our love and worship, not because he is a powerful
ur, but a righteous, equitable, and benevolent Creator.
ssues from these obvious remarks, that we cannot sus-
ain strongly a doctrine which, after serious and impar-
ntions, appears to us to clash with God's moral per-
ns. Now let me ask, can we conceive any thing more
ugnant to justice and benevolence, than the doctrine, that
brings children into existence with a nature deserving
ndemnation, and that he abhors them on account of the
nature which he has given them? How can we
e to God a more repulsive and unamiable character?
calamitous would it be to receive existence from such
ature! We are taught to regard God as infinitely
e than earthly parents. But with what severity of lan-
should we speak of an earthly parent who should
a character of sin on his child, and then regard it
version! Is it possible that creatures fresh from the
of God are at their first breath utterly vile and heirs
wrath?"

May, 1815. DANGERS OF LIBERALITY.* "It is best, then, to acknowledge with Christian frankness and sincerity, that men of liberal minds have often been defective in fervor; that the spirit of free inquiry has sometimes, if not frequently, produced an indifference about opinions; and that the dread of bigotry and fanaticism has hurried many into the opposite extreme of languor and insensibility. In admitting all this, we do not disparage candor and free inquiry any more than we disparage a zeal for truth by saying that it has sometimes degenerated into intolerance, and lighted the fires of persecution, or than we condemn religious fervor by saying that it has sometimes, for want of judicious direction, broken out into delirious transports and a blind and furious enthusiasm. The fact is, human nature is prone to extremes. Every principle of action, and every feeling, may pass its proper limits.

"That a man of study and reflection should slide into a moderation of feeling bordering upon coldness, and should distrust and fear the admission of the affections into religion, ought not to excite our wonder. . . . . .

"When he sees the extravagances of imagination, which in ages of darkness were propagated as communications from God; when he sees the usurpations of the proud, the denunciations of the arrogant, and the frauds imposed on the credulous multitude by those who pretended to extraordinary sanctity; when, in a word, he sees human systems, the growth of gloomy or heated minds, taking the place of the mild and simple doctrines of Christianity, rending whole kingdoms with dissension, embittering social life, quickening and arming the worst passions of our nature, and even promising the highest seats in heaven to the most unrelenting and uncharitable; when the reflecting man reviews these melancholy scenes in the history of the Church, can

* Christian Disciple, Vol. III., No. 5, page 134.

we wonder, if, from dread of extravagance an
of the affections, he should fall into a habit
lation, and should prefer a religion which, re
heart, resides only in the understanding?

"The affections are not useless parts of
on their just direction our excellence and h
liarly depend. The affections give to the cha
cipal charm and interest. We delight to
awakened by a pure emotion. . . . . .

"Is affection an improper tribute to be of
His whole character is an appeal to our a
character is the concentration of all that is l
erable; and in his relation of Father, Benefa
ereign, how powerful are his claims on the h
of our nature!

"It is of great importance that religion
affection of the heart, as well as a conviction
standing; because it is to govern in a soul wh
by various passions, which is powerfully so
world, and which is prone to contract a sensu
sordid character. These strong and dangerou
of human nature are not to be counteracted b
lations of the intellect. The heart must be e
side of God and duty. To subdue the love
a nobler love must be kindled within us. A n
channel must be formed for that desire wh
turn from unworthy ends. We cannot, if
tinguish the affections. Our safety consists
their force and energy to noble and elevated
God, to virtue, and to immortality.

"Religious sensibility is of great importan
animation and delight to the obedience of al
mands, — to the practice even of painful duties
affection, communicates an almost incredible f
nature. Where men love strongly, what toils

can they endure! how lightened is labor! how cheerful is suffering! A warm affection seems almost to create new faculties in the soul. It spreads a new lustre over the countenance, and seems even to nerve the body with new power. Men have never done much when the heart has been cold; and what have they not done, what have they not subdued, when the heart has been quickened to generous emotions? To rob religion of sensibility is to make it inert and unproductive, — to render obedience to God a toil, and his worship a mechanical and wearisome service.

"Let us, then, beware of that tendency to coldness which has been charged on Liberal Christians. Their views of religion have certainly nothing to chill the heart, but every thing to raise it into love and hope. Their views might well be distrusted, were they unfavorable to an affectionate piety; and, what is more, their cause might be given up in despair, did it require the extinction of sensibility. Human nature will never be satisfied with a system which does not awaken sentiment and emotion. Man has a thirst for excitement, he delights in the exercise of his affections, and his Creator can hardly be supposed to give him a religion which contradicts this essential part of his nature."

August, 1815. PRACTICAL CHRISTIANITY.* "Christianity, we must always remember, is a temper and a spirit, rather than a doctrine. It is the life of God in the soul of man. It consists of practical truths, designed to enlarge the heart, to exalt the character, to make us partakers of a divine nature. Now in the Epistles of St. Paul we have Christianity displayed to us in the very form which accords with the genius of such a religion, — not as a speculation of the intellect, but as a living principle, a sentiment of the heart, a spring of holy action. We see its nature in the influences

* Christian Disciple, Vol. III., No. 8, page 236.

which it exerts. We see a soul penetrated with l
God, with a disinterested charity, with anticipation
higher existence, with a consciousness of guilt, with gr
to the Saviour, and with an inextinguishable desire to
known his love and promises to the ends of the
These sentiments break forth as from a heart too
contain them, with an energy which discovers the
power of the religion which gave them birth, and
freedom which no other style but the epistolary woul
admitted. We cannot but consider the letters of Pau
all their abrupt transitions and occasional obscuriti
more striking exhibitions of genuine Christianity than
have been transmitted by the most labored and a
compositions. . . . . .

"The connection between faith and practice se
be considered by some as mysterious, or as the ef
some inexplicable union, which is formed by faith b
Jesus Christ and the human soul. But this subject se
be very simple. Faith is the sincere and practical
tion of the whole religion of Jesus, and particularly a
persuasion of that future life which is offered to us t
Jesus Christ; it is a deep conviction of practical
that is, of truths suited to operate on the human hea
to *excite to action*. To have a true faith is to feel
the most powerful motives which can be offered to a
piety and virtue. The connection between faith an
ness, then, is natural and palpable, and involved
obscurity."

EXTRACTS FROM A LETTER, &C., TO THE REV. SAM
THACHER.

"*June* 20*th*,

"MY FRIEND AND BROTHER,—I have recollected
much satisfaction the conversation which we held th
morning, on the subject of the late Review, in the Pa

for June, of a pamphlet called 'American Unitarianism.' . . . . . After leaving you, my thoughts still dwelt on the subject; and, painful as is the task, I have thought it my duty to exhibit to the public the topics which we discussed, as well as to add some reflections suggested by private meditation.

"I bring to the subject a feeling which I cannot well express in words, but which you can easily understand. It is a feeling as if I were degrading myself by noticing the false and injurious charges contained in this Review. I feel as if I were admitting that we need vindication, that our reputations want support, that our characters and lives do not speak for themselves. My self-respect, too, is wounded, by coming into contact with assailants who not only deny us the name of Christians, but withhold from us the treatment of gentlemen. These feelings, united with my love of peace, would induce me to pass over the Review in silence, if it were limited to the sphere within which we are personally known. In this sphere, I trust, its bitterness, coarseness, and misrepresentations will work their own cure; and that no other defence is required, but the tenor of our ministry and lives. But the work in which this article is published is industriously spread through the country, and through all classes of society. The aspersions which it contains are also diffused, as widely as possible, by conversation and even by newspapers. We owe, then, to ourselves, and, what is more important, to the cause of Christian truth and charity, some remarks on the representations and spirit of the Review. . . . . .

"The Panoplist Review, though extended over so many pages, may be compressed into a very narrow space. It asserts, —

"1. That the great body of Liberal ministers in this town and its vicinity, and of Liberal Christians, are Unitarians in Mr. Belsham's sense of the word; that is, they believe that

Jesus Christ is a mere man, who when on earth
to error and sin; to whom we owe no gratitude
which we are now receiving; and for whose fut
sition we have no reason to hope.

"2. The Review asserts, that these ministers
Christians are guilty of hypocritical concealme
sentiments, and behave in a base, cowardly, an
cal manner.

"3. Christians are called to come out and sep
selves from these ministers and the Liberal bod
tians, and to withhold from them Christian comm

"I will consider these three heads in their ord

"The first assertion to be considered is, tha
body of Liberal ministers in this town and vicin
Liberal Christians* are Unitarians, in Mr. Bels

* "I have used the phrase or denomination *Liberal C*
cause it is employed by the Reviewer to distinguish the
assails. I have never been inclined to claim this appell
self or my friends, because, as the word *liberality* express
qualities of the human mind,—freedom from local preju
row feelings, the enlargement of the views and affectio
thought that the assumption of it would savor of that
has attempted to limit the words *orthodox* and *evangel*
ticular body of Christians. As the appellation, however
be avoided, I will state the meaning which I attach to it.

"By a Liberal Christian, I understand one who is dispo
as his brethren in Christ all who, in the judgment of
cerely profess to receive Jesus Christ as their Lord and
rejects all tests or standards of Christian faith and of C
acter, but the word of Jesus Christ and of his inspired a
thinks it an act of disloyalty to his Master to introd
Church creeds of fallible men as bonds of union, or terms
fellowship. He calls himself by no name derived from
ers, disclaims all exclusive connection with any sect o
fesses himself a member of the Church Universal on e
heaven, and cheerfully extends the hand of brotherho
man of every name who discovers the spirit of Jesus Ch

"According to this view of Liberal Christians, they can

of that word. . . . . It is unnecessary to multiply extracts to show, that not only Boston, but its vicinity, is involved in the charge. In fact, the Liberal party, in general, is ranged under the standard of Mr. Belsham. Now we both of us know this statement to be false. . . . . .

"The word *Unitarianism*, as denoting opposition to Trinitarianism, undoubtedly expresses the character of a considerable part of the ministers of this town and its vicinity, and the Commonwealth. But we both of us know that their Unitarianism is of a very different kind from that of Mr. Belsham. We agreed in our late conference, that a majority of our brethren believe that Jesus Christ is more than man, that he existed before the world, that he literally came from heaven to save our race, that he sustains other offices than those of a teacher and witness to the truth, and that he still acts for our benefit, and is our intercessor with the Father. This we agreed to be the prevalent sentiment of our brethren. There is another class of Liberal Christians, who, whilst they reject the distinction of three persons in God, are yet unable to pass a definitive judgment on the various systems which prevail, as to the nature and rank of Jesus Christ. They are met by difficulties on every side, and generally rest in the conclusion, that He whom God has appointed to be our Saviour must be precisely adapted to his

a party. They are distinguished only by refusing to separate themselves in any form or degree from the great body of Christ. They are scattered, too, through all classes of Christians. I have known Trinitarians and Calvinists who justly deserve the name of Liberal, who regard with affection all who appear to follow Jesus Christ in temper and life, however they may differ on the common points of theological controversy. To this class of Christians, which is scattered over the earth, and which I trust has never been extinct in any age, I profess and desire to belong. God send them prosperity! — In this part of the country, Liberal Christians, as they have been above described, are generally, though by no means universally, Unitarians, in the proper sense of that word. It is of this part of them that I chiefly speak in this letter."

...ord, and that acceptable faith consists in r...
...owing him as our Lord, Teacher, and Savi...
...ding on his nature or rank in the univ...
...ther class, who believe the simple hu...
Christ; but these form a small proportion o...
...Unitarians in this part of our country;
...doubt whether of these one individual ca...
...would conscientiously subscribe to Mr. Be...
...ions in the Review. The conduct of the
...ecting all the opinions of that gentleman
...Trinity, but on every other theological su...
...the whole collection the name of *Unitaria*...
...ribbing this to the world as the creed of Lib...
...this region, is perhaps as criminal an insta...
...as is to be found in the records of theolog...
The fact is, that the great body of Liberal
...shrink from some of these opinions with as
...from some of the gloomy doctrines of Calv...
—I trust that the statement which has
...will not be considered as casting the least r...
...amongst us, who believe in the simple hu...
Christ. Whilst I differ from them in opinion...
...ly no disposition to deny them the name a...
Christians. There are gentlemen of this cla...
...the happiness to know, in whom I discov...
...of a scrupulous uprightness and a genuine
...are others, whose characters, as portrayed
...phers, appear to me striking examples of
...ces of Christianity. . . . . .

"I now come to the second charge of the
...the liberal ministers of Boston and the vicini...
...considerable members of the Liberal pa...
...secret; intrust only the initiated with thei...
...guilty of hypocritical concealment of th...
...behave in a base and hypocritical manne...

harge is infinitely more serious than the first. To believe with Mr. Belsham is no crime. But artifice, plotting, hypocrisy *are* crimes; and if we practise them, we deserve to be driven, not only from the ministry, not only from the Church, but from the society of the decent and respectable. Our own hearts, I trust, tell us at once how gross are these aspersions; and our acquaintance with our brethren authorizes us to speak in their vindication with the same confidence as in our own.

"It is not to be wondered at, that those who have charged us with holding sentiments which we reject should proceed o charge us with hypocritically concealing our sentiments. Most of us have often contradicted Mr. Belsham's opinions; nd they who insist that these opinions are ours will be orced to maintain that we practise deceit. They start with falsehood, and their conclusion cannot therefore be true. I m not, however, disposed to dismiss this charge of artifice id hypocrisy so lightly..... As to myself, I have ever een inclined to cherish the most exalted views of Jesus rist which are consistent with the supremacy of the ther; and I have felt it my duty to depart from Mr. Belam in perhaps every sentiment which is peculiar to him this subject. I have always been pleased with some of sentiments of Dr. Watts on the intimate and peculiar on between the Father and Son. But I have always tained most scrupulously from every expression which uld be construed into an acknowledgment of the Trinity. Worship and sentiments have been Unitarian, in the per sense of that word. In conversation with my people, o have requested my opinion upon the subject, especially h those who consider themselves Trinitarians, I have spok- with directness and simplicity. Some of those who differ m me most widely have received from me the most ex- it assurances of my disbelief of the doctrine of the Trini- and of my views in relation to the Saviour. As to my

brethren in general, never have I imagined for a mo
from their preaching or conversation, that they ha
least desire to be considered as Trinitarians; nor have I
heard from them any views of God or of Jesus Chris
Unitarian, in the proper meaning of that word.

"It is indeed true, that we seldom or never introduc
Trinitarian controversy into our pulpits. We are a
tomed to speak of the Father as the only living and
God, and of Jesus Christ as his Son, as a distinct being
him, as dependent on him, subordinate to him, and de
all from him. This phraseology pervades all our pr
and all our preaching. We seldom or never, how
refer to any different sentiments, embraced by other
tians, on the nature of God or of Jesus Christ. We p
precisely as if no such doctrine as the Trinity had ever
known. We do not attempt to refute it, any more th
refute the systems of the Sabellians, the Eutychians,
Nestorians, or of the other sects who have debated
questions with such hot and unprofitable zeal. But, i
lowing this course, we are not conscious of having co
ed, in the least degree, the guilt of insincerity. We
aimed at making no false impression. We have on
lowed a general system, which we are persuaded to b
for our people and for the cause of Christianity; the s
of excluding controversy as much as possible from ou
pits. In compliance with this system, I have never as
Trinitarianism; nor have I ever said one word against
odism, Quakerism, Episcopalianism, or the denominati
Baptists; and I may add Popery, if I except a few occ
al remarks on the intolerance of that system. The
of these sects, with that single exception, has never
my lips in preaching, through my whole ministry, whi
continued above twelve years. We all of us think i
to preach the truth, or what we esteem to be the trut
to say very little about error, unless it be error of a s

practical nature. A striking proof of our sentiments and habits on this subject may be derived from the manner in which you and myself have treated Calvinism. We consider the errors which relate to Christ's person as of little or no importance, compared with the error of those who teach that God brings us into life wholly depraved and wholly helpless, that he leaves multitudes without that aid which is indispensably necessary to their repentance, and then plunges them into everlasting burnings and unspeakable torture for not repenting. This we consider as one of the most injurious errors which ever darkened the Christian world; and none will pretend that we have any thing to fear from exposing this error to our people. On the contrary, we could hardly select a more popular topic; and yet our hearers will bear witness how seldom we introduce this topic into our preaching. The name of Calvinist has never, I presume, been uttered by us in the pulpit. Our method is, to state what we conceive to be more honorable, and ennobling, and encouraging views of God's character and government, and to leave these to have their effect, without holding up other Christians to censure or contempt. We could, if we were to make strenuous efforts, render the name of Calvinist as much a word of reproach in our societies, as that of Unitarian is in some parts of our country. But we esteem it a solemn duty to disarm, instead of exciting, the bad passions of our people. We wish to promote among them a spirit of universal charity. We wish to make them condemn their own bad practices, rather than the erroneous speculations of their neighbour. We love them too sincerely to imbue them with the spirit of controversy.

"In thus avoiding controversy, we have thought that we deserved, not reproach, but some degree of praise for our self-denial. Every preacher knows how much easier it is to write a controversial than a practical discourse; how

much easier it is to interest an audience by attacl
opposite party, than by stating to them the duties a
tives of the gospel. We often feel that our mode of
ing exposes us to the danger of being trite and dull
presume we have often been tempted to gratify the
disputation which lurks in every society. But so
are we convinced that the great end of preaching is
mote a spirit of love, a sober, righteous, and godly l
that every doctrine is to be urged simply and exc
for this end, that we have sacrificed our ease, ar
chosen to be less striking preachers, rather than t
the lists of controversy.

"We have seldom or never assailed the scheme
Trinity, not only from our dislike to controversy in
but from a persuasion that this discussion would, a
others, perplex and needlessly perplex a common
gation, consisting of persons of all ages, capacities,
of improvement, and conditions in society. This
we all regard as the most unintelligible about whic
tians have ever disputed. If it do not mean that t
three Gods (a construction which its advocates in
ly repel), we know not what it means; and we h
thought that we should edify common hearers by a
a doctrine altogether inconceivable, and wholly bey
grasp of our faculties. We have recollected, too,
chiefs of the Trinitarian controversy in past ages,
has been a firebrand lighting the flames of pers
and kindling infernal passions in the breasts of Ch
and we have felt no disposition to interest the feel
our congregation in a dispute which has so disgra
professed disciples of the meek and lowly Jesus. M
us have been disinclined, not only to assail system
we do not believe, but even to enforce the views w
have given of the rank and character of Jesus Chr
cause we have known how divided the best men ha

on these topics, and how largely we ourselves partake of the fallibility of our nature; because we have wished that our hearers should derive their impressions on these points as much as possible from the Scriptures; and because we have all been persuaded that precision of views upon these subjects is in no degree essential to the faith or practice of a Christian. We have considered the introduction of the Trinitarian controversy into the pulpit as the less necessary, because we have generally found that common Christians admit that distinction between God and his Son, and that subordination of the Son, which we believe to be the truth; and as to that very small part of our hearers who are strongly attached to the doctrine of the Trinity, while we have not wished to conceal from them our difference of opinion, we have been fully satisfied that the most effectual method of promoting their holiness and salvation was to urge on them perpetually those great truths and precepts about which there is little contention, and which have an immediate bearing on the temper and the life. To conclude, we have never entered into discussions of the doctrine of the Trinity, because we are not governed by a proselyting temper. I will venture to assert, that there is not on earth a body of men who possess less of the spirit of proselytism than the ministers of this town and vicinity. Accustomed as we are to see genuine piety in all classes of Christians, in Trinitarians and Unitarians, in Calvinists and Arminians, in Episcopalians, Methodists, Baptists, and Congregationalists, and delighting in this character wherever it appears, we are little anxious to bring men over to our peculiar opinions. I could smile at the idea of a Unitarian plot, were not this fiction intended to answer so unworthy an end. There cannot be a doubt, that, had we seriously united for the purpose of spreading Unitarianism by any and every means, by secret insinuations against those who differ from us, by uncharitable de-

nunciations, and by the other usual arts of sects, we n
have produced in this part of the country a Unitarian
and bitterness not inferior to that with which Trinitaria
is too often advocated. But not the slightest whisper of
concert for this end has ever reached me; and as to t
arts, our people can best say how far we have prac
them. Our people will testify how little we have so
to influence them on the topics of dispute among C
tians, how little we have labored to make them parti
how constantly we have besought them to look with ca
on other denominations, and to delight in all the n
which others exhibit of piety and goodness. Our
and constant object has been to promote the *spiri*
Christ, and we have been persuaded that in this wa
should most effectually promote the interests of Chri
truth. . . . . .

"I now come to the third head of the Review, wh
propose to consider. The Reviewer, having charge
with holding the opinions of Mr. Belsham, and hypo
cally concealing them, solemnly calls on Christians
differ from us in sentiment 'to come out and be sep
from us, and to withhold communion with us.' . . . . .
language does not astonish me, when I recollect the c
heresy which has been so loudly raised against this pe
the country. But I believe that this is the first instan
which Christians have been deliberately called to de
the Christian name and privileges. As such let it b
membered; and let the consequences of it lie on its au

"Why is it that our brethren are thus instigated to c
off, as far as they have power, from the body and cl
of Christ? Let every Christian weigh well the answe
is not because we refuse to acknowledge Jesus Christ a
Lord and Master; it is not because we neglect to stud
word; it is not because our lives are wanting in the
and virtues of his gospel. It is because, after serious in

gation, we cannot find in the Scriptures, and cannot adopt as instructions of our Master, certain doctrines which have divided the Church for ages, which have perplexed the best and wisest men, and which are very differently conceived even by those who profess to receive them. It is, in particular, because we cannot adopt the language of our brethren in relation to a doctrine which we cannot understand, and which is expressed in words not only unauthorized by the Scripture, but, as we believe, in words employed without meaning (unless they mean that there are three Gods) by those who insist upon them. This is our crime, that we cannot think and speak with our brethren on subjects the most difficult and perplexing on which the human mind was ever engaged. For this we are pursued with the cry of heresy, and are to have no rest until virtually excommunicated by our brethren. . . . . .

"Most earnestly do I wish that the Dissertation of Dr. Campbell on Heresy, in his Translation of the Four Gospels, was more generally read and considered. He has proved, I think, very satisfactorily, that heresy, as the word is used in the Scriptures, does not consist in the adoption or profession of wrong opinions, but in a spirit of division, of dissension, of party, in a factious and turbulent temper; and that the heretic is not a man who entertains erroneous or even injurious sentiments, but one who loves to be called Rabbi and master; who has a disposition to separate Christians, to create or to extend sects and parties. . . . . Let Christians weigh well the nature and guilt of schism, the consequences of separation, and the spirit of their religion, before they adopt the measure recommended in this Review. For myself, the universe would not tempt me to bear a part in this work of dividing Christ's church, and of denouncing his followers. If there be an act which, above all others, is a transgression of the Christian law, it is this. . . . . I know it will be said that Christians are not called upon to

reject real Christians, but heretics and false pretende
the name. But heresy, we have seen, is not a false
ion, but a sectarian spirit; and as to false pretence
desire those who know us to put their hands on their h
and to say whether they can for a moment believe th
hypocritically profess to follow the instructions of
Christ. Does charity discover nothing in our lan
and lives to justify the hope that we are united to
Christ by love for his character, and by participation
spirit? . . . . .

"I wish that my motives for these earnest remonstr
against division may be understood. I feel as little pe
interest in the subject as any individual in the comm
Were the proposed separation to take place, I shoul
enjoy the ordinances of the gospel in the society of
whom I best love. The excommunication which is t
enced gives me no alarm. I hear this angry thunder
mur at a distance, with as little concern as if it we
thunder of the Pope, from whom it seems indeed to b
rowed. But whilst I fear nothing for myself, I do fe
feel for that body of which Christ is the head, whic
been bleeding for ages under the contests of Christian
which is now threatened with a new wound. I feel
cause of our common Christianity, which I am set to d
and which has suffered inconceivably more from th
passions and divisions of its friends than from all th
and violence of its foes. I cannot but look forwar
pain to the irritations, hatreds, bitter recriminations,
riousness, spiritual pride, and schismatical spirit whic
grow up under this system of denunciation and exc
and which may not only convulse many churches
present moment, but will probably end in most un
divisions among the very Christians who denounce us
seem indeed to be united, now that a common enem
be trodden under foot, but who have sufficient diversi

opinion to awaken against each other all the fury of intolerance, when this shall have become the temper and habit of their minds. I repeat it, I have no interest in this point but as a Christian; and as such, I look with a degree of horror on this attempt to inflame and distract our churches. Error of opinion is an evil too trifling to be named in comparison with this practical departure from the gospel, with this proud, censorious, overbearing temper, which says to a large body of Christians, 'Stand off, we are holier than you.' . . . . .

"Having thus considered the three principal heads in the Review, I now proceed to offer a few words of friendly admonition, as to the temper and conduct which become our brethren and ourselves, under the injuries which we receive.

"The first suggestion you have undoubtedly anticipated. It is, that we remember the great duty which belongs to us as Christians, of regarding our enemies with good-will, if possible with a degree of approbation, at least with displeasure tempered with compassion. . . . . As to the great mass of those Christians who view us with so much jealousy, we must remember that they know us only by report, that they believe as they are taught by men to whom they ascribe an eminent sanctity, and that they are liable to be carried away on this, as on every other subject, by loud assertion, and by addresses to their fears. Accustomed as they are to hear us branded with names and epithets, to which they have attached no definite ideas, but which seem to them to express every thing depraved, can we wonder that they shrink from us with a kind of terror? To this great class of our opposers we certainly owe nothing but kindness; and we should esteem it an unspeakable happiness, that we can look with so much pleasure and hope on those by whom we are dreaded and shunned; that we are not obliged by our system to regard *our* adversaries as the

enemies of God, and the objects of his wrath. (point, above all others, I would be urgent. Our da that reproach will hurry us into language or conduc coming the spirit of our Master. Let us remember t opposers cannot ultimately injure us, unless we perm to awaken bad passions, and to impair our virtues. remember what is due from us to our religion. Th uncharitable our age is, the more the glory of the is obscured by its being exhibited as a source of riousness and contention, the more we owe it to o to wipe off this reproach from his truth, to show th liness of his religion, to show its power in chang heart into the image of divine forbearance and ness. . . . . .

"Another important suggestion is this: — Let us h our uprightness. . . . . That our churches are to be g shaken by the assault which is made upon them, I from believing. But some may suffer. It is not im that the efforts which are now employed to direct ag the uncharitableness and mistaken zeal of the count to spread disaffection through the most uninstructed most easily excited classes of society, may produc effect. We know the fluctuations of the human min know that the sincerest Christians are often undul enced by timidity, and may be brought to suspect ister, when he is decried as a heretic who is leadin to hell. It requires more strength of nerves and mo pendence of mind than all good people possess to wi this incessant clamor. A storm, then, may be ga over some of us, and the sufferers may be tempted to it. But God forbid, my friend, that any of us give support to the aspersions cast on our uprightn ever suppressing our convictions, or speaking a la foreign to our hearts. Through good report and evil report, let us with simplicity and sincerity decla

we believe to be the will of God and the way to heaven, and thus secure to ourselves that peace of conscience which is infinitely better than the smiles of the world. Let us never forget that the most honored condition on earth is that of being sufferers for the sake of righteousness, for adherence to what we deem the cause of God and holiness; and let us welcome suffering, if it shall be appointed us, as bringing us nearer to our persecuted Lord and his injured apostles. My brother, we profess to count man's judgment as a light thing, to esteem this world and all which it offers to be vanity. We profess to look up to a heavenly inheritance, and to hope that we shall one day mingle with angels and just men made perfect. And with these sublime hopes, shall we tremble before frail and fallible fellow-creatures, be depressed by difficulties, or shrink from the expression of what we deem important and useful truth? God forbid!

"I have time to add but one more suggestion. Let us beware lest opposition and reproach lead any of us into a sectarian attachment to our peculiar opinions. This is a danger to which persons of ardent and irritable temper are peculiarly exposed. Too many of us are apt to cling to a system in proportion as it is assailed, to consider ourselves pledged to doctrines which we have openly espoused, to rally round them as if our own honor and interest were at stake, and to assert them with more and more positiveness, as if we were incapable of error. This is the infirmity of our frail nature; and whilst we condemn it in others, let us not allow it in ourselves. Let us be what we profess to be, patient inquirers after truth, open to conviction, willing to listen to objections, willing to renounce error, willing to believe that we, as well as others, may have been warped in our opinions by education and situation, and that others may have acquired important truths which, through weakness or prejudice, we may have overlooked. Were we a party, anxious to make proselytes, we should do well to be

positive and overbearing. But we profess to be
that our fellow-Christians should inquire for themsel
the difficulties of religion, instead of implicitly re
what we have embraced. We profess to believe th
did and impartial research will guide mankind to
system of Christianity than is now to be found
church or country under heaven. Most earnestly do
that we shall not be betrayed by any violence of
into a sectarian heat and obstinacy, which will discr
profession, and obstruct this glorious reformation
Church of God."

EXTRACTS FROM REMARKS ON THE REV. DR. WORC
LETTER TO MR. CHANNING.

August, 1815. "By the advice of friends whose ju
I respect, I have resolved to offer to the public so
marks on the letter of Dr. Worcester in reply to m
dressed to Mr. Thacher. They will be few in numb
as free as possible from personalities. . . . . .

"My letter to Mr. Thacher is considered by Dr
cester as bitter and severe; but, called as I was to re
charge of immorality brought against men whose vir
piety I know and honor, and to whom I am bound
of friendship and Christian affection, I felt it a solem
to express what I deemed a virtuous indignation. I l
however, to temper displeasure with Christian mode
and, on finishing my letter, my fear was, not that I
pressed an improper warmth, but that I should be
ered as wanting in sensibility to the injuries done t
of the best men in this community. I know, howe
many weaknesses and imperfections of my nature.
have erred, for the provocation was great; and I si
repeat the declaration with which I closed my lett
for every departure from the spirit of the gospel I
the Divine forgiveness. . . . . .

"One great object of Dr. Worcester's letter, if I understand him, is to convey to his readers the impression, that the mode of preaching of Liberal ministers is 'concealed, indistinct, and unfaithful.' This he attempts to prove, first, from the statement which I made of the views of Liberal Christians in relation to the character of Jesus Christ. This statement, he says, is ambiguous. That it is general, that it does not descend to particulars, I grant; but I deny that it is ambiguous, if considered, as it ought to be, in relation to the object for which it was made. It was simply designed to repel the charge of the Reviewer, that we are Unitarians in Mr. Belsham's sense of the word. Was it necessary that in such a statement every question should be met and answered, which might possibly be started in relation to our sentiments? . . . . .

"The next proof of our preaching in a 'concealed, indistinct, and unfaithful manner' is derived from the account which I have given of our general style of preaching. . . . . My statement was plainly this: — that we labor to preach the truth, to preach whatever we clearly discover in the word of God; but that, in doing this, we generally avoid references to opinions which we do not receive, and never hold up those Christians who differ from us to censure or contempt. According to this statement, we evidently preach the whole counsel of God, as far as we understand it. But Dr. Worcester, passing over this account, has selected a passage in which I observe that 'we urge perpetually those great *truths* and *precepts* about which there is little contention, and which have an immediate bearing on the temper and life.' From this passage he infers that we can urge none of the 'primary and peculiar doctrines and institutions of the gospel, because about all these there has been great contention.' To this I answer, first, that I have never understood that there has been much contention about the 'great *precepts*' of the gospel, not even about those which

have been most habitually disregarded. Christians, sa
with dismissing these from their lives, have retained
in their systems. Even the bitterest persecutors i
Church have never disputed the precepts of 'loving
neighbour as themselves,' and of 'doing to others as
would have others do to them.' . . . . . It may ne
observed, that the common disputes about the 'grea
trines' of the gospel have not related so much to
truth and importance, as to some inferior points con
with them. For example, there has been much
about the benevolence of God, whether it forms his
moral character and his highest spring of action, or w
it be subordinate to wisdom or rectitude; but all
have agreed that God is benevolent. In the same m
many have disputed about the omnipresence of God, w
his substance be extended through infinite space, or w
he be present only by his knowledge and power to
portion of space; but all have agreed that God is
present. In like manner, Christians have disputed abo
precise way in which Christ's death has an influence
forgiveness; but that it has a real and important influe
forgiveness almost all unite in asserting. Once more,
tians have never been weary with disputing on the mo
extent of spiritual influences; but, with very few excep
all maintain that these influences are real, and are pro
to our prayers. Let no one, then, say, that we pres
primary or peculiar doctrines of Christianity, because
sist perpetually on principles in which the different
of Christians generally concur. Such principles, w
cerely believe, form the very substance and glory
gospel. They shine with a clear and unsullied spl
We are deeply impressed with their truth, their su
importance, and their sufficiency to salvation; and
fore we urge them with unwearied importunity, with
and affection.

"It is possible that Dr. Worcester will go on to object, that, according to this very account, our preaching must be extremely general, vague, wanting in precision, and therefore unfaithful. The answer is short. If we are indeed general and vague in our representation of the truths of the gospel, it is *because we are faithful*, because we dare not be precise above what is written, because we stop where the Scriptures seem to us to stop, and because we have a very deep and sorrowful persuasion that our religion has been exceedingly defaced and corrupted by the bold attempts of theologians to give minute explanations of its general truths and to cramp it with the fetters of systematic precision. We tell our hearers, that God sent his Son to die for us, exalted him to be our Prince and Saviour, and ordained him to be Judge of the quick and dead, and never think it necessary or faithful to fill up the outline of Scripture, by adding, that the Son who was sent was the very God who sent him, or by speculating on the infinite evil of sin, and on the necessity of an infinite atonement, in order to illustrate the fitness of such a mediator. Thus, then, we preach. Whether our preaching be nothing more than the inculcation of 'natural religion,' let our hearers determine.

"Dr. Worcester asks, if the 'apostles avoided controversy,' and never 'attempted to refute error,' &c. We think the answer very obvious. In the first place, we wonder that any can confound the situation of ministers in a Christian country, where the gospel has long been known and acknowledged, with the situation of the apostles, who preached a new religion which the multitude derided and opposed, and which their new and ignorant converts were continually corrupting with Jewish and heathen mixtures. We sincerely believe that the great principles for which the apostles contended are now received with little dispute in Christian communities, and we conceive that the great business of a minister is to urge those truths in their primitive simplicity on

the hearts and consciences of men, instead of making t
subjects of controversy.

"There is another important remark on this point.
do not pass sentence like apostles on many subjects of
troversy among Christians, for this very plain reason,—
we are not apostles. We are, what we labor never to
get, unlearned and fallible men; and we are apt to di
ourselves, when persons of intelligence and piety see
to differ from us in the interpretation of Scripture. We
not preach like apostles on points which have perplexe
divided men of the profoundest thought and the purest l
and we know from the genius and leading principle
Christianity, that these points are not, and cannot be, e
tial to salvation. We dare not imitate the bold and po
language in which the darkest doctrines are sometimes
as undoubted and essential, and in which the sentenc
excommunication is pronounced on serious inquirers
truth, by some who discover no superiority of intelle
virtue. . . . . .

"It is urged, that our sentiments lead us into an
indifference to Christian truth; that we believe all er
be innocent; that we consider belief in the truth as n
tue; and that we thus set aside those passages of Scri
in which the highest importance is attached to this b
This objection is founded on our extending the name
privileges of Christians to the lowest Unitarians, who
some sentiments from which, as I stated, we generally s
with aversion. Now I deny that any indifference to
or any contempt of those passages which enjoin beli
the truth, is implied in this extension of our charity. .
The *faith* to which salvation is promised in Scripture s
to us to reside in the heart much more than in the unders
ing. The true believer is distinguished, not by clea
and extent of views, but by a 'love of light,' a 'lo
the truth,' originating in a sincere desire to 'do the w
God.' . . . . .

"This love of divine truth, this honest, unprejudiced, obedient mind, we highly venerate and always enjoin as essential to salvation. But we know that this love of truth is consistent with the reception of many errors. We know that the apostles, during the life of their Master, possessed this temper in a sufficient degree to constitute them his followers, and yet they grossly misunderstood some of his plainest and most important declarations. We believe, too, that, at the present day, many in every Christian country are placed in circumstances almost, if not quite, as unfavorable to a clear understanding of the gospel, as the apostles were under the ministry of Jesus. From considerations of this nature, from a knowledge of the amazing power of education and other circumstances over the opinions of every mind, and from a fear that we, as well as others, may have been swayed and blinded by unsuspected infelicities attending our condition, we are very unwilling to decide on the degree of truth which is required for the salvation of every individual, or to say that the errors of an apparently sincere professor of Christianity are inconsistent with a pious character. In our judgment of professed Christians, we are guided more by their temper and lives than by any peculiarities of opinion. We lay it down as a great and indisputable principle, clear as the sun at noonday, that the great end for which Christian truth is revealed is the sanctification of the soul, the formation of the Christian character; and wherever we see the marks of this character displayed in a professed disciple of Jesus, we hope, and rejoice to hope, that he has received all the truth which is necessary to his salvation. Acting on this rule, we cannot exclude from the Church the lowest Unitarians who profess subjection to Jesus Christ. Of this class we have known or heard of individuals who have breathed the genuine spirit of their Master; who have discovered a singular conscientiousness in all the walks of life; whose charity has overflowed in good deeds; whose

wills have been resigned in affliction; and who live seeking a better country, even a heavenly. Such mer have not dared to exclude from the Christian Church the ground of what seem to us great errors, any more to exclude the disciples of Calvin; whose errors we deeply lament, but whose errors are often concealed f us by the brightness of their Christian virtues.

"We are not conscious that by this liberality we a oppose those passages of Scripture in which great stre laid upon belief of the truth; for we are convinced, laborious research into the Scriptures, that the great which is the object of Christian belief, and which in the age conferred the character of disciples on all who rec it, is simply this, that *Jesus is the Christ*, or anointe God to be the light and Saviour of the world. When this great truth appears to us to be sincerely acknowled whenever a man of apparent uprightness declares to u reception of Jesus in this character, and his correspon purpose to study and obey his religion, we feel ours bound to give him the hand of Christian fellowship, an leave it to the final Judge to determine how far he is f ful in searching after the will of his Lord. This dut searching, and of searching with humility and with a si and fearless regard to truth, we constantly inculcate; we sincerely believe that in this way we approve ours friends of truth much more decidedly than if we should to terrify and prostrate the minds of our hearers by th ening them with everlasting misery, unless they receiv peculiar views of the gospel which we have seen f espouse. . . . . .

"The principal argument which Dr. Worcester offe favor of the proposed separation of Trinitarians and U rians is the great differences between them. I since regret that these differences are so studiously magni whilst the points of agreement between these classe

Christians are as studiously overlooked. Dr. Watts and Dr. Doddridge have left us a better example. Trinitarians and Unitarians both believe in one God, one infinite and self-existent mind. According to the first, this God is three persons; according to the last, he is one person. Ought this difference, which relates to the obscurest of all subjects, to the essence and metaphysical nature of God, and which common Christians cannot understand, to divide and alienate those who ascribe to this one God the same perfections, who praise him for the same blessings, who hope from his mercy the same forgiveness, who receive on his authority the same commands, and who labor to maintain the same spirit of devotion to his will and glory? According to Trinitarians, Jesus, who suffered and died on the cross, is a derived being, *personally* united with the self-existent God. According to the Unitarians, he is a derived being, *intimately* united with the self-existent God. Ought this difference, which transcends the conception of common Christians, to divide and alienate those who love the same excellent character in Jesus Christ, who desire to breathe his spirit and follow his steps, who confide in him as perfectly adapted to the work which he was sent to accomplish, and who labor to derive just conceptions of his nature from his own instructions? The differences between Trinitarians and Unitarians are very often verbal. As soon as Trinitarians attempt to show the consistency of their doctrine of three persons with the Divine unity, their peculiarities begin to vanish, and in many of their writings little or nothing is left but one God acting in three characters, or sustaining three relations, and intimately united with his son Jesus Christ. Ought distinctions so subtile and perplexing to separate those who love the same Divine character and respect the same Divine will?

"Dr. Worcester, however, seems disposed to widen the breach between these classes of believers. He says, the

Saviour 'whom you acknowledge is infinitely infe
ours.' I answer, we believe that God saves us by
Jesus Christ, in whom he dwells, and through wh
bestows pardon and eternal life. A higher Saviou
not know and cannot conceive. But Dr. Worcest
not stop here. He says, 'The God whom you wo
different from ours.' To this I answer, as others h
swered before, that I with my brethren worship 'the
Abraham, of Isaac, and of Jacob, who hath glorified
Jesus,' whom Peter preached, — Acts iii. We worsh
God and Father of our Lord Jesus Christ,' to who
'bowed the knee.' We worship that God whom J
his last moments worshipped, when he said, 'Fath
thy hands I commend my spirit.' We worship that
whom our Lord directed us, when he put into our li
affecting words, 'Our Father who art in heaven.' W
ship that God of whom our Master spoke in these
rable words, — 'The hour cometh, and now is, when
worshippers shall worship the Father in spirit and i
Dr. Worcester speaks of a different God; but we
nounce ours for no other. This worship we are pe
is a spring of purity, joy, and hope, and we trust tha
prove to us a source of unfailing consolation am
trials, reproaches, and rude assaults of the world. -
must stop. The points of dispute between Unitari
Trinitarians cannot be treated with any fairness wi
narrow compass of a pamphlet, and I wish not to
them in connection with the present controversy.
primarily relates to the *moral character* of the gre
of Liberal Christians.

"Dr. Worcester has labored to show, that charity,
of forbidding, encourages and requires Trinitarians
clude Unitarians from Christian fellowship, because
commands us to promote truth, and truth is prom
this system of exclusion. But let me ask, Why is

be promoted? Not for its own sake, but for its influence on the heart, its influence in forming a Christian temper. In what, then, does this temper consist? very much in candor, forbearance and kind affection. It follows, that any method of promoting truth which is unfriendly to these virtues is unchristian; it sacrifices the end to the means of religion. Now let me ask, whether the practice of rejecting as ungodly men those who differ from us on subtile, perplexing, and almost (if not altogether) unintelligible doctrines, be not obviously and directly opposed to the exercise and diffusion of candor, forbearance, kind affection, and peace. Has it not actually convulsed the Church for ages with discord and war? The right of denouncing those who differ on such doctrines, if granted to one Christian, must be granted to all; and do we need the spirit of prophecy to foretell the consequences, if the ignorant, passionate, and enthusiastic, who form the majority of every community, shall undertake to carry this right into practice? The idea, that a religion which is designed for weak and fallible mortals of all classes and capacities, and which is designed to promote unity, peace, candor, and love, should yet make it our duty to reject, as wholly destitute of goodness, every man, however uniform in conduct, who cannot see as we do on points where we ourselves see little or nothing, appears to me the grossest contradiction and absurdity. If this be Christianity, we may say any thing of our religion more truly, than that it is a religion of peace. A more effectual instrument of discord was never devised. Charity, then, does not command the Trinitarian to exclude his Unitarian brother. Charity commands us to use mildness and persuasion; to open our eyes to the marks of virtue in those from whom we differ; to beware of ascribing error to a corrupt heart, unless the proof be striking; to think modestly of ourselves, and to drive from our minds the conceit of

"With respect to the ATONEMENT, the great body
Liberal Christians seem to me to accord precisely with
author of Bible News, or rather both agree very much
the profound Butler. Both agree that Jesus Christ, by
sufferings and intercession, obtains forgiveness for si
men; or that, on account, or in consequence, of what C
has done and suffered, the punishment of sin is averted
the penitent, and blessings forfeited by sin are bestc
It is, indeed, very true, that Unitarians say nothing
infinite atonement, and they shudder when they hear
the ever-blessed God suffered and died on the cross.
reject these representations, because they find not one
sage in Scripture which directly asserts them or gives
support. Not *one* word do we hear from Christ c
apostles of an *infinite* atonement. In not *one* solitar
is the efficacy of Christ's death in obtaining forgiv
ascribed to his being the Supreme God. All this is the
of man's making, and strongly marked with the hand
author. But the doctrine of the Atonement, taken i
broad sense which I have before stated, is not reject
Unitarians. On the question, which is often asked, Ho
death of Christ has this blessed influence, they gen
think that the Scriptures have given us little light, an
it is the part of wisdom to accept the kind appoin
of God, without constructing theories for which the
rials must be chiefly borrowed from our own imaginati

"My motive for making the preceding statement
other than a desire to contribute whatever may be i
power to the peace of our churches. I have hoped, th
this representation, some portion of the charity whic
been expressed towards Dr. Clarke and the auth
Bible News may be extended towards other Unita
and that thus the ecclesiastical division which is thre
may be averted. Let it not, however, be imagined
or my friends are anxious *on our own account* to extor

the 'Orthodox' an acknowledgment, that possibly we hold the true gospel, and are not 'devoid of Christian faith and virtue.' We regard other Christians as brethren, but can in no degree recognize them as superiors in the Church of our common Master. We do not dread the censures which they may pass on our honest opinions. We rejoice that we have a higher judge, whose truth it is our labor to learn, obey, and maintain, and whose favor will be distributed by other principles than those which prevail in a prejudiced and shortsighted world. But, whilst we mean not to be suitors to our brethren, we are willing and desirous, by any fair representations, to save them from a course which, as we firmly believe, will be injurious to their own characters, unjust to their fellow-Christians, unfriendly to the diffusion of the gospel, and highly offensive to our benevolent Master. Most happy should I be, if, by any honorable concessions on our part, our churches could be preserved from the shock which threatens them. . . . . .

"It is intimated that *we* 'dread a development.' We respect many of our opponents, but we *dread* none. Our love of peace, they may be assured, has another origin than fear or selfish views. It is from deep conviction, that I have stated once and again, that the differences between Unitarians and Trinitarians lie more in sounds than in ideas; that a barbarous phraseology is the chief wall of partition between these classes of Christians; and that, would Trinitarians tell us what they mean, their system would generally be found little else than a mystical form of the Unitarian doctrine. These two classes of Christians appear to me to concur in receiving the most interesting and practical truths of the gospel. Both believe in one God of infinite perfection; and we must remember that it is this perfection of God, and not his unknown substance, which is the proper object of the Christian's love. Both believe in the great doctrine, that eternal life is the free gift of God

through Jesus Christ. Both learn from the lips and li
Jesus the same great principles of duty, the same e
views of human perfection, and the same path to in
mity. I could easily extend these points of agree
And what are the questions which divide them? V
these: — First, Whether the One God be three distinc
sistences,* or three persons, or three '*somewhats*'† (
persons, as Dr. Worcester says, for want of a 'better w
and, secondly, Whether one of these three subsistenc
improperly called persons, formed a personal union
human soul, so that the Infinite Mind, and a human
each possessing its own distinct consciousness, beca
complex person. Such are the points, or rather phras
difference between these Christians. And ought pl
like these — of which we find not a trace in the Bible,
cannot be defined by those who employ them, which
vey to common minds no more meaning than words
unknown tongue, and which present to the learned
flitting shadows of thought, instead of clear and stead
ceptions — to separate those who are united in the
principles which I have stated? Trinitarians, indee
are to suppose themselves at an immeasurable distanc
Unitarians. The reason, I think, is, that they ar
mended with a mist of obscure phraseology. Wer
mist dispersed, I believe that they would be surpri
discovering their proximity to the Unitarians, and
learn that they had been wasting their hostility on a
of friends and brothers."‡

* Wardlaw.

† This word has been used by Trinitarians in writing a
versation."

‡ For a yet fuller statement of Mr. Channing's views at this
the reader is referred to the remarks on "The System of E
and Denunciation in Religion," Works, Vol. V., pp. 373 – 391.

June, 1818. WHAT IS RELIGION?* "We may answer in general, that religion consists in a moral resemblance of God, — in a willing, a chosen, a conscientious, and habitual conformity to his commands, as our supreme rule of life, and our highest happiness, — in supreme love of God, — in doing to others as we would that others should do to us, — and in keeping ourselves unspotted from the world. The seat of religion is the heart; and this emphatically is the will of God, even our sanctification; a separation of our hearts, our wills, and affections to his service. All besides this, which belongs to religion, comes under the denomination either of *means* or of *motives*. Let us endeavour clearly to understand this distinction, that we may ever use the means and motives of religion with a steady view to its infinitely important *end;* and in that end seek, where alone we can find it, the true and eternal good of our souls. . . . . .

"I said that the seat of religion is the heart. From the abundance of the heart, or according to its moral state, we think, and feel, and speak, and act. Love to God and love to our neighbour form, therefore, the *essence* of religion; because, in proportion to their prevalence in the heart, they will produce a conformity of all our thoughts and words, our feelings and actions, to the will of God; they will subdue every passion and appetite to the dominion of his law; they will make his approbation absolutely essential to the peace of our hearts; they will make it the very life of our happiness. But let us comprehend the commandment, for it is exceeding broad. We cannot love God till we know him. Religion comprehends, therefore, a knowledge of God. In proportion to our love of God will be our confidence in him, our entire satisfaction with the courses and designs of his providence, whether we understand them or

* Christian Disciple, Vol. VI., No. 6, page 161.

[illegible] to his will. If we love him, we [illegible] and endeavour to be like him; we [illegible] we know or believe will please him; [illegible] whenever we have reason to believe that he [illegible]. If we so love God, we shall feel also a [illegible] one another: for the greatest obstacles to [illegible] this love, of the active and universal charity [illegible] will then be overcome in our hearts. We [illegible] a love which not only worketh no ill to our neighbour, but all practicable good,—a love that can bear and forbear, that hopeth all things and endureth all things, that can return blessings for curses, and prayers for injuries,—in fine, a love which will excite us in all circumstances to do to others as we would that others should do to us. To be religious, therefore, is to be wholly conformed to the will of God: it is to have in ourselves the mind that was in Christ: it is to possess the will, the temper, and affections of Christians. . . . . .

"What, then, is the connection between Religion and its Doctrines and Rites?

"I answer:—1. The *doctrines* of religion comprehend all that we are taught of the character, government, and purposes of God, of the person and offices of our Lord, of our moral nature and capacities in this world, of the happiness of the good and the misery of the wicked in the life to come. These doctrines are addressed to our faith: and it is obvious that simply to believe them will not make us religious. How, then, are they conducive to this end? Reflect on them but for a moment, and you will perceive that in these doctrines are comprehended all the *motives* by which the gospel excites us to a godly, a sober, and a righteous life. As motives, it is immediately apparent how very important they are to the great and infinitely momentous purposes for which God has revealed them. . . . . .

"But they will save us only by conducing to the end for

which they were given. Even as the body without the spirit is dead, so is faith in these and all the doctrines of religion, unless productive of a Christian temper, of good works, of obedience to God, dead also.

"2. Still more plain is the true relation between the *rites* of religion and religion itself. No positive institutions could, indeed, be more expressive, more appropriate, than are Baptism and the Lord's Supper. And yet, separated from the ends of their appointment, what tendency has their observance to make us more acceptable to God? . . . . .

"We can scarcely exaggerate the importance of these ordinances as *means* of religion. But, unless they conduce to the ends for which they were intended, they will avail us nothing.

"I will only add two inferences: — 1. The means of religion may be changed in conformity with the circumstances of those for whose use they are appointed. But *religion itself can never change*. Like God, it is the same yesterday, to-day, and for ever. . . . . 2. Is religion itself for ever essentially the same? Does it consist in an unreserved devotion of the heart, the passions, will, and affections, to God; in a choice of God as our supreme good, and a ready obedience to his will, from a *principle of love*? Then let us value and improve the means, with a faithful reference to their infinitely important end."

September, 1816. CHRISTIAN UNION. "The guilt of a *sectarian spirit* is but little understood, or it would not be so often and inconsiderately incurred. To bestow our affections on those who are ranged under the same human leader, or who belong to the same church with ourselves, and to withhold it from others who possess equal if not superior virtue, because they bear a different name, is to prefer a party to the Church of Christ. Still more, to look with an unfriendly, jealous eye on the improvements and

graces of other denominations is one of the most c
acts of hostility to Jesus Christ which his disciple
power to commit; for the virtue towards which the
cherish and express dislike is the image of Christ, t
motion of which is the highest end of his life, of his
and of his mediation at the right hand of God.

"I speak not this to the reproach of one class of
tians rather than of another. All have reason fo
humiliation. All have been infected with this ac
leaven of party spirit. Few Christians, it is to be
look on the virtues and attainments of other denomi
with equal pleasure as on those of their own. F
entire justice to those who differ from them. It is
hoped, however, that in this respect a real improve
spreading through Christendom. The partition wa
beginning to fall. The fires of persecution are going

"This union of Christians is the brightest featu
distinguishing glory of our age. Let it be extende
our religion will have free course through the ear
new face will then be given to the world. Hithe
strength of Christians has been spent in mutual c
The force of the kingdom of Christ has been wasted
war. Let Christians of every name and every regi
and respect the holy bond of brotherhood; let their p
and labors be united for the diffusion, not of sectarian
liarities, but of that genuine Christianity which all l
common; let a coöperation as extensive as the Christian
be formed to diffuse it and make it practically efficien

"Let churches lay down their arms and love one a
and nations will begin to learn war no more. Let
tians of different countries embrace one another as br
let them coöperate in schemes of general utility
Church and to mankind, and they will shudder at the t
of breaking this sacred union. Peace, universal peac
be then their constant prayer."

1817. CHRISTIAN LIBERTY. "It was by asserting their right to the free use of the Scriptures, and to private judgment, that the Reformers laid the foundation of that purer state of religion in which we now rejoice. Let these rights never be wrested from us. Let us hold them dearer than all civil immunities. Better have our persons and property than our minds subjected to a despot.

"Is it said, that this jealousy is no longer needed in Protestant countries, that faith and conscience are here left free? We certainly have reason to thank God for the enjoyment of greater religious liberty than was ever possessed before. The fire of persecution is quenched; the Scriptures are in every man's hand. But still, to read the Scriptures with independent minds requires no little effort. There are still obstructions to the privilege of judging for ourselves. The spirit of Popery did not expire among our ancestors with its forms. Human nature and its ruling passions are always the same. The same love of power, the same desire to lead, the same wish to dictate to the consciences of others, which burned in the breasts of the Romish clergy, and built up the Romish hierarchy, still subsist and operate among us. There is still, and always will be until man is more exalted by Christianity, a conspiracy against the religious as well as the civil rights of men. In Protestant countries there are those who are impatient of contradiction, who wish to impose their views on others, who surround their creeds with similar terrors to those made use of by the Papal church, and doom to destruction all who have the temerity to differ from their opinions. And what is yet more melancholy, in Protestant countries are multitudes who, awed by great names and loud denunciations, want courage to inquire for themselves, fear to doubt what positive men and popular opinion pronounce sacred, take the name of a human leader whom they dread to desert, and adopt as their standard not so much the Scriptures as the

interpretation of confident fellow-beings, who condem but themselves and their servile adherents. To this spirit we owe the worst corruptions of Christianity in e times, and it is this which still obscures the glory o religion.

" Remember, my friends, that the great doctrine o Reformation was this, — that Jesus Christ is the only lible teacher of his Church, and that to him, as he spea his word, and not to human guides, we are all bou listen. It is the character of the consistent Protestant of the enlightened Christian, that he calls no man m and bows his faith and conscience to no human trib He is not intimidated by positive assertion, anathemas cries of heresy. He goes to no infallible head, whetl Rome, Geneva, or Wittemberg, borrows no creed from ' or Westminster, takes no name from Luther, Calvi Arminius, intrenches himself behind no traditions of fathers and ancient saints. He, indeed, avails himse the lights and arguments of good and great men of pr and former times. But Jesus is the only *authority* to v he submits.

" Every church in Christendom has its errors, and haps errors which to future ages may seem as gro many earlier superstitions appear to the present gener In reading Scripture impartially, we may be compell dissent from opinions which are embraced by multi with an excess of zeal. In this case our path is Let us be meek, but bold, professors of truth. Let adhere with firmness to what we deliberately and sole believe to be the truth of God. Let us not shrink fro defence because it is persecuted, because it is unpo because it may expose us to an evil name. Truth s be dearer to us than reputation. We must remembe it has seldom made its way without exposing its profe to suffering and reproach, and in the reproach of our M we should be willing to share.

"This right to consult and judge for himself of God's word is our neighbour's as well as our own. Whilst we claim it for ourselves, let us not deny it to others. Let us give what we ask. Let us be anxious, not to make men think as we do, but to direct them to the only source of truth; and let us not condemn their motives, if in interpreting the Scriptures they differ from ourselves.

"There is a strong disposition in men to make their own creeds standards for those around them, to cling to the opinions on which they differ from others with peculiar confidence and tenacity, and, as if incapable of error, to look with an evil eye on those who doubt them. But this is a strange inconsistency in a Protestant. The claim of infallibility was the very article of the Romish church against which Luther most strenuously set his face. He maintained that popes, councils, fathers, and the whole Church might err; and who of us that reads the records of the Church, who that sees the lamentable and now acknowledged errors both of the Romish and Protestant communions, will not assent to this doctrine of human frailty? Yet, in opposition to this principle, how many Protestants clothe themselves with that infallibility which they have condemned and derided in Rome, assume this very place of pope in the Church, prepare articles of faith for their brethren, and give over to perdition those who will not receive their decrees! To this usurping and uncharitable spirit the miseries of the Church in every age are to be traced. It is this which has divided Christians into hostile bands, kindled public wars, and made the page of Christian history as black and bloody as the records of heathenism.

"Strange, that, with all history to instruct us, we do not learn to be humble, candid, and tolerant; that we do not remember that we, and not our brothers, may have erred; and that, even if we are right, it does not become us to pronounce his error a crime.

"The peace of the Church has been long enough turbed. There is but one way to restore it. We respect each other's rights, feel our own fallibility, be to them that differ from us, and be just to the exce cies and sincerity of all denominations. Look wher will into the innumerable divisions of the Church, we everywhere find marks of the spirit of Jesus. The Ca church, even if it seems to us the most corrupt, can of names which do honor to humanity. Let us cea think that our own sect has engrossed all truth and all g ness. This charity is the ornament of the true Chris and the only bond which can unite disciples too long div the only remedy which can heal the wounded and lace body of Christ."

ADDRESS AT THE FORMATION OF THE BERRY-STREET FERENCE.

May, 1820. LIBERAL CHRISTIANITY. "The views dispositions which have led to this meeting may easil expressed. It was thought by some of us, that the mini of this Commonwealth who are known to agree in wha called *Liberal and catholic views of Christianity* ne a bond of union, a means of intercourse, and an opport of conference not as yet enjoyed. It was thought tha meeting to join their prayers and counsels, to repor state and prospects of religion in different parts o Commonwealth, to communicate the methods of adva it which have been found most successful, to give wa of dangers not generally apprehended, to seek advi difficulties, and to take a broad survey of our ecclesia affairs, and of the wants of our churches, — much strength, comfort, animation, zeal would be spread thr our body. It was thought that, by such a meeting, l erly love would be advanced, that a foundation woul laid for joint exertion, and that many valuable objects,

now languish through our ignorance of each other, and want of concert, might be prosecuted with vigor and success. It was thought that the circumstances of the times demand a more earnest coöperation than formerly, — that, living, as we do, in an age in which the principle of combination, the power of associated numbers, is resorted to by all sects and parties in an unprecedented degree, we were bound to avail ourselves of this instrumentality, as far as consists with the free, upright, independent spirit of our religion. For these ends it was proposed that an annual meeting should be held which should be spent in prayer, in hearing an address from one of our number, in offering reports as to the state of our churches, and in conference as to the best methods of advancing religion.

"The individuals who originated this plan did not, however, intend to forestall the opinions of their brethren, by making their plan too minute; but wished that at the first meeting the whole question should be considered at large: — 'In what way the ministers who are understood to hold the milder forms of Christianity may be brought into closer connection and more united exertion.' I have only to add, that in one particular they were agreed, — that, whilst the meeting should be confined to those who harmonize generally in opinion, it should be considered as having for its object, not simply the advancement of their *peculiar views*, but the general diffusion of *practical religion* and of the *spirit of Christianity*.

"Having thus given the views of the individuals who suggested this meeting, I proceed to address you on some of the topics which were considered to be most suited to the occasion, and shall offer some remarks, — first, on the general spirit which belongs to our profession; and secondly, on the duties which are particularly appropriate to us in the present state of the Church.

"The general spirit which belongs to us as ministers,

which constitutes the spirit of our profession, which
force and earnestness to exertion, and seriousness and
nity to the character, originates in a cherished convi
of the greatness of our end. We are to feel as me
apart to a great work, who have great interests depen
on us, great powers and instruments for doing good
trusted to us, and a solemn account to render for our u
these means. We must labor to raise our minds t
height of our vocation, to think generously, nobly
design, to feel that we are devoted to an object dese
a far more intense energy of purpose than any of the i
ests for which worldly men contend so keenly and kee
ciety in an uproar. Nothing calls forth the soul like a
sciousness of being dedicated to a sublime work, in
illustrious beings are our associates, and of which the c
quences are interminable. I am speaking with no infl
I trust. I am not using common-place language to wh
attach little meaning, when I say that this is the consc
ness which should accompany us through our office, an
the all-pervading, all-quickening spirit of our private st
and public labors.

"The Christian religion is in a particular manner
mitted to the care, watchfulness, protection of minis
and Christianity, if it be true, must be acknowledge
eminently the cause of God and the highest interest o
man beings. We exaggerate nothing when we speak
human institutions, — government, science, arts, p
wealth, public prosperity, of all the outward, positive g
of life, and even of the progress of intellect and the dev
ment of genius, as inferior and comparatively unimpo
concerns; for man's relations to God and to a future
are, after all, the true springs of purity, goodness, great
consolation, joy; and it is by making them known in
reality and extent, that *society* is to be advanced an
fined, as well as *individuals* redeemed and trained
Heaven.

"Let us, then, never forget that the religion which reveals the True God and Immortal Life, which is the best legacy of past ages, and the only hope for the future, is committed to us, to be preserved, extended, perpetuated; and let the dignity of our office — an office before which the splendor of thrones and the highest distinctions of earthly ambition grow dim — be used by us to develop a just elevation of mind, a force of resolution and action, a superiority to temporary applause, a willingness to live and die, to labor and suffer, for the promotion of Christianity. . . . . .

"The present is not an age of controversy of believers with infidels, but of believers with believers; and it is not uncommon now to hear the name of Christian denied to those who, in earlier seasons of peril, were thought the most powerful defenders of the faith. It is not, however, the distinguishing peculiarity of our times that Christian fights with Christian, for such contentions make up the burden of ecclesiastical history; but this seems to me to be the striking distinction of the age, that Christians, instead of being arrayed, as heretofore, under the different standards of little sects, are gradually gathering by large masses and with systematic order into *two* great divisions. These two great divisions are known among us by the names of ORTHODOX and LIBERAL; and although it is true that other party distinctions remain, yet these are so prominent and comprehensive, that they deserve our peculiar and almost exclusive attention, in considering the special duties which are imposed on us by the times.

"This most important division of the Christian community is traced to different causes by the different parties. The Orthodox maintain that the great cause of it is an arrogant disposition in their opponents to exalt reason at the expense of Revelation, to scatter the sacred cloud of mystery which hangs over the deep things of God, to reject the

[illegible] word because it apparently contradicts the c
sons of human understanding. On the other han
Liberal Christians maintain that the Divine Wo
to the advancement of the human mind, to the establis
of the principles of Biblical criticism, to the establi
of Christianity from the corruptions of ages of darkne
that it is not their unalterable holiness, but a serv
reference to the part of their opponents to prejudices
caused by ignorance, which prevents the union of Chris

These explanations, though really opposed to
ment, assist us to understand the true nature of the
ment which agitates the community. We may learn
them, that particular doctrines are not the chief ob
separation. The great question is not, whether the
of Unitarian Christianity is more or less true. The
broader question which now divides us, and is
How far a reason is to be used in explaining Revelat

The Liberal Christian may differ from his
his brother in particular points, but differs in its m
examining the Book which they both acknowledge t
supreme. He maintains that the great essential pr
of Christianity, such as God's unity and paternal cha
and the purity and dignity of his administration, are
revealed with sufficient brightness, and that they accor
freely with the discoveries of nature, and the natural
of our moral faculties. Consequently he maintains
passages of Scripture, which, taken separately, might
different ideas of God's nature and government, are
not rather to be the sacred writers to be understood i
accordance with these fundamental truths. He affirm
that just as far as we acquaint ourselves with the c
circumstances under which these passages were written,
consistent interpretation is seen to be the character of
ters, and that we are therefore justified in believi
nothing but the ambiguity of the sacred writings pres

from making the same discovery in relation to other passages which continue to be obscure.

"The Orthodox Christian discards as impious this exercise of reason, though he himself not seldom is compelled to resort to it, and maintains that the Scriptures are frittered away by his opponents because they take the liberty which when needed is taken by all, of explaining figuratively certain passages, which, according to their literal import, seem to contradict the general strain of Scripture and the clearest views which God's works and word afford of his wisdom and goodness. Such is the state of the controversy among us. A rational, consistent interpretation of Scripture is contended for by one party, who maintain that before such an interpretation the doctrines of the Trinity, of Infinite Satisfaction, of Election, of Irresistible Grace, and Sudden Conversion, fly as the shades of the night before the sun; whilst the other party maintain that these doctrines are not a whit the less credible because they offend reason and the moral sense, that an important part of faith is the humiliation of the understanding, weakened and perverted as it is by sin, and that mystery is one of the sure and essential marks of Divine revelation.

"The question now presents itself, What duties result from this state of the Church?

"Is this controversy an important one? Is this rational interpretation of the Scriptures for which we plead important? Are the docrines which seem to us to flow from such interpretation worth contending for? These questions will help us to judge of our duty at the present moment. And in answer to them I would maintain, that the controversy is of great importance, and that we owe to Jesus Christ, our Master, and to his gospel, a strenuous defence of the rational, consistent interpretation which we are seeking to give to his word. The success, perhaps the very existence, of Christianity requires this service at our hands. Christianity cannot flourish, or

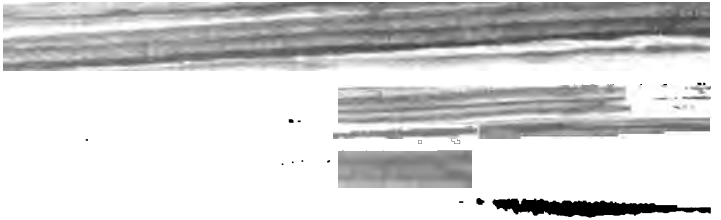
continue, unless thus interpreted. It is a fact, that, howe disordered human affairs seem to be, society is becom more enlightened; and there is a growing demand fo form of religion which will agree with the clear dictates conscience and the plain manifestations which the unive makes of God. An irrational form of religion cannot s port itself against the advances of intelligence. We h seen in Catholic countries a general revolting of enlighte men from Christianity, through disgust at Popery, the o form under which it was presented to their view. Let irrational Protestantism be exclusively propagated, so t the intelligent will be called to make their election betw this and infidelity, and the result can hardly be doubt The progressive influence of Christianity depends mai on the fact that it is a rational religion; by which I me not that it is such a system as reason could discover with revelation, and still less that it is a cold and lifeless sche of philosophical doctrines, but that it is a religion wh agrees with itself, with our moral nature, with our ex rience and observation, with the order of the universe, a the manifest attributes of God. . . . . .

"I have time to add but one more reason for earnes and firmly defending and spreading what we deem the c sistent, rational, and just interpretation of Christianity; an is this, that the cause of *Practical Religion*, of evangeli piety and morals, is deeply concerned in this moveme On this point a more particular discussion is needed than present limits allow, because increasing pains are taken represent our views as unfriendly to vital religion, and connect with opposite doctrines the ideas of devoted z and seriousness. This fact is particularly interesting to *us*, our great work as Christian ministers is to promote *Pra cal Christianity*, love to God and love to man; and c peculiarities are suspicious indeed, if they are in any mann unfavorable to this supreme end of our office.

"But the reproach is groundless. On the contrary, the chief motive, I conceive, for insisting on and spreading rational views is, that they are manifestly more suited than so-called Orthodox views to reconcile men's hearts to God, to purify and exalt human nature, to advance charity and philanthropy, and all the peculiar virtues of the gospel. Did I not believe this, I should say, let us at once lay down the weapons of controversy · for even if we hold the truth, it is not worth contending for, it ought not to be contended for, at the hazard of the peace of the community, if it is only a theorem for the speculative intellect, an abstract science, without power to operate on the character, inapplicable to the conscience and life. Again I say, it is the *practical influence* of Liberal views, it is the baneful tendency of Orthodox views, which summons us to the zealous advocacy of rational and consistent Christianity."

1820. CONGREGATIONALISM. "Our fathers maintained the independence of Christian churches. This was their fundamental principle. They taught that every church or congregation of Christians is an independent community, — that it is competent to its own government, has the sole power of managing its own concerns, electing its own ministers, and deciding its own controversies, and that it is not subject to any other churches, or to bishops, or synods, or assemblies, or to any foreign ecclesiastical tribunal whatever. This great principle seemed to our fathers not only true, but infinitely important. . . . . .

"The question now offers itself, Were our fathers justifiable in adopting and asserting this principle? And one answer immediately suggests itself. In the Scriptures we find not one word of a national church, not an intimation that all the churches of the same country should link themselves together, should give up their independence and self-control, and subject themselves to a common master and a few prelates.



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